



The Advent Sabbath
Review and Herald

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No. 50

LOVE FINDS SERVICE

What shall I bring to offer at Jesus' feet to-day,
 To prove how much I love Him, my debt in part
 to pay?
 All sinful and unworthy I come with empty
 hands,
 And say, "Dear Lord, Thou knowest," and know
 He understands.

But wherefore empty-handed? To-day the harvest
 waits,
 And we can all be reapers upon the Lord's
 estates.
 Each heart will thrill with gladness, if at the
 day's decline,
 It has a sheaf to offer, with "Master, mine is
 Thine."

The heart that loves the Master some work for
 Him may find.
 It may be in the byways, and of the lowliest
 kind,
 But He will count it worthy; and though the
 gift be small,
 He knows the love behind it, and this is best
 of all.

—Eben E. Rexford.

Publishers' Page

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December Number of *Life and Health*

THE December number of *Life and Health* is doubtless the best and most practical number that has ever been issued. It is a special Tobacco number. Any one who likes tobacco will be interested in it, and will be especially benefited by it. Those who do not use tobacco will recognize in it a timely message for this age.

Dr. D. H. Kress, superintendent of the Washington Sanitarium, presents "The Tobacco Habit and Race Degeneracy," giving facts and figures showing the influence tobacco exerts in accomplishing this degeneracy.

Another practising physician, who has made a study of the general effects of tobacco, gives in this number a strong article on the effect of "Tobacco in the Brain and Nervous System."

Lucy Page Gaston, superintendent of the National Anti-Cigarette League and editor of the *Boy Magazine*, portrays some of the "Perils of the Cigarette."

"An Appeal to Christian Workers," by Mrs. E. G. White, calls upon parents and teachers for a better personal example in the use of stimulants before the present and future generations.

Dr. Leadsworth, in his "Consulting Room" talks, gives an example of the effects of cigarettes upon a young man of twenty; cites the evil effects of even the fumes of tobacco upon other members of the family; proves that tobacco poison renders the majority of its victims color-blind; explains the evil effects of tobacco in the schools, and shows that the tobacco habit is an inheritance in many cases, etc.

Under the title "Reminiscences," Mrs. Fitch, the editor of the *Healthful Cookery Department*, gives some examples of the effects of tobacco using that are more convincing than scientific experiments.

Mrs. Wilcox, editor of the *Mothers' Department*, makes a strong appeal for "Mother Watchfulness" over boys and girls, and an earnest effort in fortifying them with a true knowledge of the evils of the tobacco habit before it is acquired.

Dr. Lauretta Kress furnishes valuable suggestions based upon personal experience in the prevention, the treatment, and cure of the tobacco habit.

The Current Mention Department is filled with convincing testimonies under the following titles: An English Physician on the Tobacco Habit, Railroads and the Cigarette, No Poison More Poisonous, Save the Cigarette Boy, Tobacco the Great Producer of Degeneracy, The Criminal Cigarette, Take No Risk, The Cigarette in London, Cigarettes and Boys, etc.

The Medical Missionary Department describes minutely the methods of preparing and smoking opium in China, and contrasts the opium habit and its deteriorating effects with that of the cigarette habit in other countries.

The Questions and Answers Department contains some good practical sense in answering questions on the use of tobacco as a preventive of apoplexy, Smoking and Consumption, Are Cigarettes Worse for Boys than Cigars Are for Men? Wine and Tobacco—Effects on the Singing Voice, etc.

The Editorial Department contains a fair and unbiased discussion of the effects of tobacco upon the human system, under the following topics: Why Are the Poison Habits So Popular? Is the Tobacco Habit Always Detrimental to Health? A Moderate View of the Tobacco Evil, From a Friend of Tobacco, Insidiousness of the Habit, Is Tobacco Injurious to Adults?

In addition to the above, this number of *Life and Health* gives quotations from many prominent educators, physicians, and popular journals upon the deteriorating effects of tobacco. This number of the journal will prove to be of great value to the reading public. While its cost is only ten cents a copy, its real value can not be estimated.

The Fourth Number of *Liberty* for 1907

THIS number of *Liberty* presents in a few plain paragraphs the platform upon which *Liberty* stands,—Christian in belief and practise, but opposing religious legislation, maintaining that men should be left free to accept or to reject any religious belief, and that they should be protected by the civil law in their choice or refusal of any form of religion, in so far as they regard the equal rights of others.

In sixteen strong editorials it is clearly proved that the claim that religious legislation will result in persecution, is *not a mere theory*. The present attitude of the ministry, the ever-recurring school matter, the demand for Sunday legislation, strange experiments in legislation, dangerous precedents, examples of iniquitous legislation, making and enforcing Sabbath laws, the inconsistency of enforced religious observances, and the present tendency to make Christ's kingdom of this world, are subverting the principles of good government and destroying genuine religious experience.

General Articles

The general articles in this number of *Liberty* treat upon the following interesting and important questions:—

"ROME AND THE CONSTITUTION"—The marvelous change fifteen years have made in the attitude of the Roman Catholic Church toward the government of the United States.

"CONSCIENCE FREE"—Can not be coerced. "You can forge a crowbar on an anvil, but you can not hammer out a conscience."

"THE TRIUMPH OF ROME"—In her co-operation with Protestants in the exalting of Sunday, she is seeking to regain her lost supremacy.

"THREATENING SHADOWS"—The lamblike nature of this nation to be changed into that of the dragon,—historical and Scriptural evidence given.

"THE SPHERE OF LAW"—The object of civil law is to regulate civil conduct,

but the civil law that modifies, changes, or interferes with the law of God transcends the powers conferred, and is not respected by the court of heaven.

"WHAT WERE THE PRINCIPLES FOR WHICH ROGER WILLIAMS WAS BANISHED?"—Those upon which the American republic was founded, that the power of the civil magistrate extends only to civil things, and that no man can be held responsible to his fellow men for his religious beliefs.

"THE INTERNATIONAL CONGRESS ON SUNDAY REST AT THE JAMESTOWN EXPOSITION"—A report of this congress, revealing the present attitude of the principal promoters of religious legislation.

"THE PAPAL THEORY OF GOVERNMENT"—A union of church and state, with the church as the *superior*, and commanding obedience from the state as the *inferior*.

"PERSONAL RIGHTS"—Does a religious law abridge these rights?

"THE PEACE CONFERENCE"—Portraying the significant and anomalous signs of the times in the general cry of *peace* amid almost universal preparation for *war*.

"THE IMPORTANCE OF THE SABBATH"—The Sabbath of the fourth commandment,—its purpose; the enforcing of its observance being the transgression of the moral law of which it is a part.

"RELIGIOUS LIBERTY"—The liberty which is heaven-born,—vouchsafed as an inalienable right to all intelligences in heaven and on earth, having for its foundation the law of self-denying love; for its Author, the God of liberty; for its demonstration, the life of Christ.

"WHY RELIGION WAS DISESTABLISHED IN VIRGINIA"—An interesting sketch of American history in which is revealed the evils of a union of church and state, and the blessing of religious liberty.

"THE SABBATH IN PURITAN NEW ENGLAND"—Giving the truth about Samuel Peters' "blue-laws."

"A NEW YORK JURIST ON RELIGIOUS LEGISLATION"—Extracts from an address by ex-Judge Charles R. Pratt before the New York State Sabbath Association at Elmira, N. Y.; subject, "Sunday Laws and Their Enforcement."

"THE SERMON ON THE MOUNT"—Blessings for faithful adherence to the law of Christ. Jesus claims the most loyal devotion, even to the endurance of all manner of evil. He is king, his law above all laws.

"TEACHING ONLY WHAT GOD HAS COMMANDED"—Men are to take the law of God just as they find it. They have no right to urge as a matter of universal obligation what God has left as a matter to be decided by every man's conscience.

"TEMPERANCE"—Sunday Closing of the Saloon; The Cause of the Moral Paralysis upon Society; Lincoln's Temperance Pledge; England's Drink Bill; Liquor Drinking in the United States.

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THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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REVIEW AND HERALD

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Editorial

THE dull routine of daily cares may easily absorb all our time and energy without leaving any opportunity for doing something which shall directly tend to the upbuilding of the kingdom of God in the earth. There is now an earnest call to service, and special blessings await those who respond to this call. "Go ye also into the vineyard."

A LIFE of unselfish devotion to the work of winning souls to Christ, a life of hope in the face of untoward circumstances, a life of joy in experiences which tend to sorrow, a life of contentment among the many who are discontented with their lot,—this is a powerful testimony in favor of the reality of the religion of Jesus. "Ye are my witnesses."

Troublous Times

IN whatever direction we look, we may see the signs of the times. We have certainly come upon troublous times, and there is no sound basis for expecting a change for the better. Genuine religion is suffering a decline in the experience of many who profess to be followers of Christ. With an increasing number there does not seem to be sufficient moral stamina to withstand the drawings of evil, and the public mind has been so constantly shocked with the revelations of betrayal of trust that it is becoming almost benumbed. Men in high position whose crooked ways are discovered take refuge in self-destruction, and thus crime is added to crime.

A constantly decreasing value seems to be placed upon human life, and a murder committed apart from some specially striking circumstances commands only a passing attention. Violence is filling the land, and the daily record of evil doings fills the columns of the newspapers. And in the face of all this, many religious leaders are seeking for a remedy in a so-called civic righteousness and in legal enactments, rather than in a revival of primitive gospel religion. There is certainly the greatest demand for the preaching of the everlasting gospel in its original simplicity and power. It is time for the loud cry of the third angel's message.

Under Another Name

THE spirit of the papacy is self-exaltation. This is plainly indicated in the prophecies which deal with this remarkable power. Daniel declared concerning the little horn, one symbol of the papacy: "He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law." The apostle Paul wrote of "the man of sin," the general title of the headship of the papacy: "He that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." In foretelling the career of the beast from the sea, the apostle John says that there was given to the beast "a mouth speaking great things and blasphemies; . . . and he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. . . . And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain."

These outline sketches, when brought together, make up a vivid picture of "the mystery of iniquity," the counterfeit of Christianity, the papacy. In two of these prophecies symbols are used of whose application there can be no reasonable doubt, but in the third prophecy the language is literal, and in this last case the real spirit of the papacy is set forth in plain terms; the man of sin assumes that he is God, and attempts to take the place of God. This is the climax of self-exaltation, the attempt to dethrone God and to put self in his

place. The outworking of this principle is described in the other prophecies in which blasphemies and persecutions are accompanied by false worship, while all the world wondered.

In the papacy we find the most perfect representation of the outworking of the papal principle in an organized form. It is not simply concrete iniquity, but it is the *mystery* of iniquity—a system mysterious and complex, the product of a superhuman intellect, a pretense of exalting and glorifying God, which casts him down from his rightful place, and treads under foot the Son of God by giving divine honors to his pretended vicegerent.

But the papacy is simply the religion of human nature. It substitutes man for God, and preaches the gospel according to man in the place of the gospel according to God. It puts the word of man, tradition, for the Word of God, and demands submission to the so-called holy father on earth, instead of to the Father in heaven. To those who know the truth it is a hideous perversion of the gospel, in which darkness is put for light and light for darkness. But in all this it is in accord with the deceitful and desperately wicked heart, which prefers the forms of godliness without the power which transforms, which loves iniquity and hates righteousness, and which seeks salvation *in* sin rather than salvation *from* sin,—that heart which is willing to talk like God, provided it is permitted to live like Satan, and which, under the guise of humility and dependence upon God, lifts itself up in rejection of God.

And, strange as it may seem, this spirit of self-exaltation is not incompatible with the works of humanitarianism and a display of philanthropy. It is a system of self-salvation, of works of self-righteousness which are made to satisfy the demand for godliness, and in this system there is a large place for that advertised humility which loves to announce itself on the street corners and in the market-places. While there may be, and doubtless are, many honest and self-sacrificing agents connected with this system, yet the totality of all effort is molded, manipulated, and directed to the one end of glorifying mortal man instead of the incorruptible God.

There is nothing more repugnant to the natural heart than humbly to acknowledge sin against God, and to accept the righteousness of Christ as the only hope of salvation. To do the most

rigorous penance, to give liberal donations of money, and to put forth the most wearing effort in outward works will be gladly accepted conditions of deliverance from condemnation, since they do not interfere with that independence of self which thus pays for what it receives, and becomes debtor to no one.

But there is another way, quite independent from, and apparently opposed to, the papacy, in which the same spirit of the supremacy of self is revealed. It is that false interpretation of liberty which changes it into license, the rejection of the divine plan of the interdependence of the members of the body of Christ which would attempt to join every member directly with the Head without a necessary connection with other members, that undue estimate of the value of the unit which renders unity of action impossible, and which, in effect, makes each individual a pope over the church of which he is the sole and singular member. This system of disorganization has been extolled under the name of individualism, but it is really the papacy reduced to its lowest terms—a papacy of one. It professes to make Christ the head of each person, but in actual practise it shuts out Christ from his place, and makes each person his own head, by rejecting the divine plan for the relation of all the parts of the body to one another. It rejects the papal counterfeit of the voice of God speaking in his church, the doctrine of papal infallibility, but it also rejects the genuine manifestation of the gift of the spirit of prophecy whenever the message does not harmonize with the so-called divine voice within the individual, or in other words, whenever it interferes with self-exaltation. It admits of a "formation" which does not hamper the kingship of self, but discards that "organization" which admits of only one Head to which all the members are joined in a mutual relation of dependence one upon the other.

This idea of individualism seems to commend itself to those who have found it difficult to yield their own opinions in favor of any counsel, either human or divine, as it leaves them free to follow their own plans and their own interpretations of the Scriptures, while at the same time they profess to be led wholly and directly by the Holy Spirit. This is one of the most subtle and most dangerous forms of that self-exaltation which is the very essence of the papacy. While it decries the papacy, it really puts self in the place of God—simply a different revelation of the same papal principle.

Individualism is not the legitimate successor of a divinely appointed organization. Individualism will not strengthen the ability of the church to accomplish

the work of giving the last gospel message to all the world in this generation. Individualism begins in self-assertion and ends in self-destruction, and it can never be the vital principle nor the rallying cry for a great and homogeneous movement. Individualism sounds its own death-knell as a movement as soon as it secures enough adherents to make united action either possible or necessary. Individualism is the equivalent of disorganization.

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body." 1 Cor. 12:12-20, A. R. V. "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." Rom. 12:3-5, A. R. V.

Organization and Disorganization

It is not a satisfactory argument against a proper and effective system of organization to assert that some pervert it into a means of oppression, or that some take advantage of it to exercise arbitrary authority. The same method of reasoning would prove that it was wrong to confer freedom of will upon man, inasmuch as it made rebellion possible. We do not advocate the discontinuance of food because some eat to excess merely to gratify the appetite, or because others choose to include in their bill of fare articles which are really unfit for food. Eating is a condition of life and growth.

A divine system of organization imparted directly from heaven did not prevent the children of Israel from murmuring and rebelling, and was not a sufficient safeguard against injustice and

oppression on the part of some of their rulers, but this was not chargeable to the system of organization. The same administrative machinery which is intended to be employed for the advancement of truth and righteousness may be used to disseminate falsehood and to establish iniquity, but the responsibility for this does not rest upon the plan of organization, but rather upon those who prostitute the plan to serve their own unrighteous purposes.

Under the fostering care of a superintending providence a good system of organization has been developed in this advent movement. It is possible for this system to be perverted here and there, and for those who are possessed with the spirit of arbitrary authority to reveal it temporarily in the administration of their office, and thus to bring discredit upon the whole system, but this is no sound reason for discarding all organization, and leaving each individual free to follow the caprices of his own mind. The cure for any evils which may exist, even under a good system of organization, is not disorganization. Such a suggestion would be to offer a remedy which is worse than the disease. An incompetent or a piratical captain may command the rudder to be turned in such a way as to direct the ship toward the rocks, but no one would regard this as a sufficient reason for sending a ship to sea without a rudder. We need thoroughly converted men in positions of responsibility, but we do not need our organization turned into disorganization.

The Sabbath-School Report

THOSE who do not take the *Sabbath School Worker* miss many interesting points of information. For the benefit of such we quote the following note from the December *Worker*, commenting on the quarterly summary of Sabbath-school reports ending June 30, 1907:—

This summary shows the largest number of Sabbath-schools, the largest membership, the largest average attendance, the largest Home Department membership, the largest contributions, the largest amount given to missions, of any quarterly Sabbath-school report in the history of our work.

This report shows 3,395 schools, with a membership of 76,731, in addition to which there are Home Department members numbering 3,859. Out of the total contributions of \$21,288 during the quarter, the schools gave to missions \$17,805.

These are figures to inspire all hearts with courage. The Sabbath-schools have become one of the leading factors in sending the message to the world. While we are feasting upon the good things of the Word in the classes from Sabbath to Sabbath, it is appropriate that we should remember those who have not this truth that rejoices our hearts. W. A. S.

Partners in God's Work

WE have a remarkably keen vision for the faults of others; and when we see them, we are always strongly tempted to blazon them forth that others may see them also. We go upon the supposition that people will consider us incapable of doing the things we condemn in others. It is generally a blind; for the one who is sincerely sorry for the sinful act of another goes to that other in the spirit of Christ and seeks to turn him from his sinful course, rather than to publish the matter to the world. To him who does so publish it these words of Paul will generally find an application: "Wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things." Rom. 2:1.

The business of the true Christian is altogether different. "When thou art converted, strengthen thy brethren." That was one of our Saviour's last admonitions to Peter, given before the denial, but remembered and practised through the remainder of Peter's ardent life. It is likewise our Saviour's admonition to every other converted soul. Christian helpfulness is one of the very first of Christian duties. Christian interest in the salvation of others is one of the very first examples left us by the first disciples of Christ. Having found the Lord themselves, they hastened to bring others to him.

Of every soul saved in the kingdom of God it will be said: "They helped each other." The true Christian is a helper, not a hinderer; he seeks to establish, not to tear down; to find the good rather than to discover the bad; to tell something helpful rather than to give wings to calumny and distrust. Stepping-stones to the eternal world are not composed of any such deeds as tongue-traffic in the faults and woes of others. We are digging our own spiritual graves when we seek to bury another under slander, envy, innuendo, fault-hatching, misrepresentation, gossip. We may imagine we are doing these things with lofty motives; we shall find some day that we were engaged in the most barren and purposeless of occupations.

The Lord tells us through Paul, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying." He also tells us through the psalmist, "The reproaches of them that reproach thee are fallen upon me." Ps. 69:9. If, when tempted to reproach a brother or sister, we would remember that that reproach falls upon Christ himself, we would not be so hasty in our condemnation of others. It is hardly Christian to be reproaching Christ; yet according to this scripture, Christ re-

gards as directed against him, the reproaches, slanders, gossipings, which one professed Christian aims at another. Our duty is to strengthen the infirm one, rather than to publish his faults; to show him the right way, rather than to judge him for not walking in it. "If a man be overtaken in any trespass, ye who are spiritual, restore such a one;" and again: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:1, 2. It is the law of Christ, then, that we *bear* one another's burdens and infirmities, rather than expose them to the gaze of others. The Christian is a strengthener, a lifter, an edifier.

Even though calumny may be directed against us, it is better to suffer the injury than to misrepresent to another the motive of the injurer. It is better for us to sit in the shadow of distrust ourselves than to cast a shadow upon the act or life of another. By encouraging one another, each has a part in the work of the other; and that is not the only partnership, for God makes himself a partner in the undertaking. Here is his promise to those who are willing to do this: "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. God is doing that every moment for those who are his.

But the lesson is not properly learned if it is not applied; and it is not properly applied unless each applies it to himself. We may think we have made the application when we have applied the lesson of Christian helpfulness to our neighbor, as showing what he ought to do; but we have not. Such is bound to be a misapplication. It is not God's design in the giving, and it will not work out his purpose in being thus applied.

Let each ask himself the questions, Have I helped my neighbor in the work which God has given him to do? Have I helped him in the work which I myself as an under-shepherd for God, may have placed in his hands? Have I helped him in his distress and perplexity both by word of encouragement and by a strong, personal lift when his own lack of lifting power was the thing that was slowly bearing him down? Or, unable to free him from that load myself, have I pointed him to the great Burden-bearer who is able? Have I helped him when I *knew he was going wrong*? Doing that kind of work is being helpful for God; it is being a worker together with God.

God has commanded those who are his to "be strong." It is their duty as well as their blessed privilege so to be. Being strong, the duty of brotherly helpfulness follows as the day the night. We must be helpful, or we can not be his. The most blessed and joy-giving occupation in this world is being helpful for God.

c. m. s.

Special Facilities

WHAT a change in the facilities for scattering the truth since the day, in 1849, when a few pioneers in the message knelt round a little pile of the first issue of the *Present Truth*, in that room in Middletown, Conn., and with tears asked God to bless the paper as they sent it out.

Now, somewhere in the world, our presses are running every moment of time, night and day—presses in America, Europe, Africa, India, China, Japan, the Malay Straits, Australia, South America, Mexico, West Indies, and the South Pacific islands. Every sheet of the many millions, which are falling from the presses like the leaves of autumn, is helping to swell the cry, "The hour of his judgment is come."

This wonderful development is by no mere chance; it is the visible providence of God. But our confidence is not to be in the increased facilities; rather, we need the same consecration and devotion that possessed the pioneers when facilities were few.

There is no chance to stand in the market-place idle, saying no one hath hired us. In this country three periodical specials press into our hands the weapons for service just now.

1. The Missions number of the *Signs of the Times* is a unique and invaluable missions document, and a review of the progress of this message which must appeal to inquirers after truth; for people desire not only to know the doctrinal basis of a faith, but to know if it has the elements of building up a movement and uniting masses of people in fellowship and common service. This Missions number must be an awakener to many who have considered that this advent movement was confined to a limited area.

2. The special *Watchman* presents an all-round summary of the definite message that we have to bear. Every article vibrates with the key-note of the soon coming of Christ. Every copy placed in a home bears the third angel's message to that home. With its color printing and make-up, it is a most artistic and inviting number.

3. The "Our Truth" special of the *Youth's Instructor* reviews the basis of our hope and work in a way to interest young people. Here is an arm of service to reach after the youth, and surely our young people will make earnest use of it.

While these special facilities are placed in our hands here, in other lands our brethren are likewise scattering the literature in various tongues. When the denomination sells a million dollars' worth of publications a year to the public, it means that the world is putting a

million dollars a year into helping us proclaim the message.

Surely God heard and answered the prayers of that little company in Connecticut fifty-eight years ago, as they sought his blessing upon the printed page. The evidence is spread through the whole earth. Should not all the thousands of companies of believers pray now just as earnestly for God to bless the literature going forth? W. A. S.

A Day of Fasting

IN view of our great needs as a people, and in behalf of the Lord's cause in all parts of the world, the General Conference Committee feels impressed to call upon our people to observe the first Sabbath of the week of prayer as a day of fasting as well as a day of prayer.

From the Scriptures we learn that fasting has many times been made a part of the most sincere and heartfelt worship of the people of God. It has usually been connected with earnest supplications for deliverance from existing or approaching calamities, or for special victories in the Master's service.

On one occasion when Jesus had cast out an evil spirit which his disciples could not cast out, they asked the Master why they could not cast out the evil spirit. "Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind *goeth not out but by prayer and fasting.*" Matt. 17:14-21.

We are now facing the perils of the last days. Every danger and evil design of the enemy in these perilous times must be met. Satan has come down with great wrath, knowing that he has but a short time left.

Surely and steadily the movement in all lands to oppress the remnant church which keep the commandments of God and have the testimony of Jesus, is gaining ground.

The spirit of selfishness, worldliness, and apostasy that has well-nigh ruined the glorious cause of the Protestant Reformation would also, if possible, destroy the cause of the remnant church under the third angel's message. We are surely in the shaking time of the message. Our faith, experience, and character are being tested to show what they really are.

But notwithstanding all these perilous conditions, the Lord is carrying forward his work in the earth. Never have there been greater opportunities for effectually proclaiming the gospel to all the world than there are to-day. And the needs of God's cause are far greater than can

be met with the means now being contributed by his people.

These are some of the reasons why God's people should this year devote the first Sabbath of the week of prayer to humble fasting as well as to earnest prayer. And in doing this, we should do it with the fullest confidence that there is help for us. The cause is the Lord's, and we are his servants. He will hear prayer. He will do for his fasting, praying, believing people what needs to be done for them.

Pray that we may all have wisdom and strength to meet the mighty influences at work for religious legislation. Pray for our dear young men already suffering persecution. Pray for continued financial prosperity, that we may have means to advance the cause. Pray that the spirit of liberality may take possession of all our people, so that the treasury may be supplied with the means so greatly needed now. And as we pray, let us make a full personal surrender of all to God. A. G. DANIELLS.

Note and Comment

Baptists and Federation

IN one of our exchanges we find the published decision of the Canadian Baptists in reference to the question of federating with the other churches. That decision reads:—

The Baptists decline to unite with the churches which are at present negotiating with a view to the union, and which invited them to enter into a conference with them. They find a "fatal impediment" in the practise of infant baptism, also in the adoption of any other mode than immersion; they desire to avoid all alliance with secular authorities; they will not identify themselves with creeds which have any tendency to establish a human standard over conscience, and they recognize no claim to ecclesiastical succession.

It would be expected from this that the Canadian Baptists would take a stand squarely against the enforcement of a religious institution upon the people. It would be a noble act for the Canadian Baptists and all other Baptists to stand uncompromisingly for liberty of conscience when such a matter as the Canadian Sunday law is urged upon the public.

An Actor's View

THE Butte (Mont.) *Inter-Mountain*, in commenting upon some of the strong statements made at the sessions of the National Purity Congress recently held in Battle Creek, Mich., gives the following remarks of one of the delegates:—

John H. Roberts, an English delegate from the Alliance of Honor of London, attacked the stage, although himself a former actor. "Our young can not touch the modern drama without being

infected," he declared. "Most of our modern plays deal with the so-called love of two men for one woman, or two women for one man. The theater is a menace to the home; and if we don't fight it, it will engulf the Anglo-Saxon race in a sea of lust and infamy."

The one making these statements surely can not be accused of being prejudiced against a thing which he has had no chance to observe; and if his association with plays has, instead of minimizing, served only to emphasize, the attendant evils, unsuspecting parents should arouse to the dangers which confront the young. It is the part of wisdom not only to stay away from the theaters, but also from the cities among whose enticements to evil the theater is not the least.

A Missionary Awakening

God will leave no agency idle that can be used for the advancement of his kingdom. Wherever a consecrated hand is stretched out for seed to sow or for a sickle to help in the harvest, these will be supplied. There is a significance in the movements that are springing up in some of the evangelical churches among the lay membership. They are banding together to work for their associates who are unacquainted with Christ, and also for the support of missions and individual missionaries in foreign lands. The fact that they do not know all the truth for this time must not be taken as an indication that God can not and does not use them to reveal himself to those in darkness. Many of these workers, those at least whose hearts are fully in God's service, will yet find their way into the full light of God's last message; and many of those who have found Christ through their instrumentality will follow their example in this regard. Concerning this movement a religious exchange says:—

As never before in modern times the laymen of the Protestant churches are being stirred. Truly, this is of the Lord. The call has gone out summoning them to special activity in behalf of the coming of the kingdom. They are beginning to realize, as never before, their opportunity and their obligation. The Holy Spirit is giving them to see that, along with the preachers and pastors, they, too, have a special work to do for the world's evangelization; that Christ has commissioned them to go out into the highways and byways of this on-rushing world, as it is being swallowed up of commercialism, and persuade and compel their unsaved associates to come to Christ. If any tangible proof were needed that this impulse is of God, it is had in the spontaneity and wide-spread character of the movement.

These movements among those who have not yet learned what God's closing message is should stir us to greater activity in making it known to them and to the world at large.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Some Questions Relating to the \$150,000 Fund

1. WHY is it that any of our people put off the day of giving to the \$150,000 fund?

2. Have not the appeals been strong enough?

3. Does not the need of the cause seem eloquent enough to stir all to action?

4. Can any one with consistency ask for more time than has been given?

5. Are there not funds enough in the hands of our people to complete it?

6. Are not the institutions which are receiving the benefit of this money essential and worthy enterprises in this cause?

7. Are the little stars placed opposite the names of conferences in the printed list causing some to think that their money is not needed to swell the fund to its fulness?

8. Is the church that has not paid its full quota wholly excused from doing any more because the conference to which that church belongs has paid in its conference quota?

9. Has that member who could pay, but who has not paid his share, been morally released from all obligation in this matter because the church to which he belongs has sent in its church quota?

10. Are there not many individuals who have not paid anything on this fund, who could pay if they would make the proper effort?

11. Would it not be a proper thing for church officials to inquire of church-members and find out the reason of delinquencies?

12. Would it be proper for our people to work upon the principle of the golden rule in this matter?

13. If they should, how long would it require to complete the fund?

Will those who read these questions, and who have not paid an average amount on this fund, proceed to pay immediately?
WM. COVERT.

The King's Business Requires Haste

THERE are times when we are to stand still and patiently wait to see the salvation of the Lord; there are other times when we should hasten with every power to fulfil his will and do some special work for him. It would be a great blessing to our people if they would finish up the \$150,000 fund before the first of January, 1908. We have passed the \$110,000 mark, and over two thirds of it has been paid in actual cash, and a very large part of the \$40,000 yet to be raised is pledged.

In the Southern Union Conference at least the amount apportioned by the General Conference has been covered by pledges. Now if those who have made pledges are able and willing to pay them within a few days, and a few more liberal cash donations are made, the whole amount will be in the hands of the union conference treasurers by the first of Jan-

uary, 1908. If the presidents and treasurers of the conferences make an effort to have the pledges paid quickly, and if each officer through whose hands they pass hastens the work, we know that it can be done, and a large overflow besides. Let those who have made pledges see that the money is put at once into the hands of the church treasurer; the church treasurer should forward that amount to the conference treasurer without waiting a day; the conference treasurer should send forward what is in his hands, without a day's delay, to the union conference treasurer; and the union conference treasurer should forward it immediately to the General Conference treasurer. Let all hasten.
J. S. WASHBURN.

Received on the \$150,000 Fund up to Dec. 3, 1907

Atlantic Union Conference	
*Central New England	\$ 2,771.18
Chesapeake	554.73
Eastern Pennsylvania	1,889.68
Greater New York	1,425.17
New Jersey	1,101.26
Maine	689.88
New York	2,239.50
*Southern New England.....	1,158.50
Vermont	1,255.00
Virginia	762.14
West Pennsylvania	1,451.85
*Western New York	1,973.84
West Virginia	405.41
Total	17,678.14
Canadian Union Conference	
Maritime	317.43
Quebec	63.04
Ontario	770.70
Newfoundland	16.80
Total	1,168.57
Central Union Conference	
Colorado	2,636.15
Iowa	4,466.77
Kansas	2,781.29
Missouri	1,553.23
*Nebraska	5,701.90
*Wyoming	780.99
Total	17,920.33
District of Columbia	
*Washington churches	1,361.19
Lake Union Conference	
East Michigan	2,542.09
*Indiana	5,183.52
North Michigan	866.74
*Northern Illinois	2,810.61
*Ohio	5,720.81
Southern Illinois	1,176.29
West Michigan	6,690.55
Wisconsin	3,862.47
Total	28,853.08
North Pacific Union Conference	
Conference not specified.....	55.00
British Columbia	210.50
Montana	563.73
Upper Columbia	2,647.22
Western Washington	2,218.76
Idaho	950.40

Western Oregon	2,445.13
Hawaii	16.05
Total	9,106.79
Northern Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60
*Minnesota	5,405.26
*South Dakota	2,645.47
*North Dakota	1,949.13
Conference not specified.....	73.82
Total	10,627.38
Pacific Union Conference	
*Arizona	414.14
California-Nevada	8,917.75
Southern California	1,729.26
*Utah	431.58
Total	11,492.73
Southern Union Conference	
South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	774.71
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47
Total	5,046.53
Southwestern Union Conference	
Not specified	22.82
Arkansas	513.35
Oklahoma	2,802.02
Texas	1,945.90
Total	5,284.09
Unknown	
Unknown	158.20
Foreign	
*Algeria	13.33
Australia	103.84
Bermuda	36.00
China	155.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	264.13
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	147.94
South America	41.80
Switzerland	9.69
Panama	24.00
Nicaragua	4.00
Central American Mission....	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	10.00
Total	\$ 1,413.93
Grand Total	\$110,110.96
I. H. EVANS, Treasurer.	

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The River of Life

FRANK L. BENNETT

COME, anxious learner, from the mart and field,
And see the treasures that the heavens yield.
Earth has her treasures in the darkened mine;
Gold and rare jewels midst the gravel shine.
By eye of faith see yonder gliding stream,—
The prophet's vision and the poet's dream.
See! from the throne its sparkling water flows,
And all is life and gladness where it goes.
God's creatures daily gathering at its brink,
Bathe in its floods, and of its waters drink:
There youth and beauty are of each a part;
For life and healing from its waters start.
No darksome glades along its marge are found,
Nor saline marshes poisoning all the ground;
But gentle breezes o'er its bosom blow;
And life's triumphant wheresoe'er they go.
The peace of God—a ray of heaven's beam—
Is always present in this living stream;
And all the blessings of our Lord are sent
To those of faith whose sorrowing hearts repent.

Warrensburg, N. Y.

The Return of the Exiles—No. 6

"I Am with You, Saith the Lord"

MRS. E. G. WHITE

THE messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord."

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people to-day choose to rely on him, and believe in him, he will bless them. He will be a

present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them.

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king."

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations.

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not."

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according

to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children to-day, as in days of old, he says: "Be strong, . . . and work: for I am with you." What an assurance! What an incentive to faithful service!

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build.

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes, while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land.

In neglecting the temple, which was

the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The Importance of Prayer

M. W. DE L'HORBE

IN "Great Controversy" we are told of that little company of peculiar people who keep the commandments of God and the faith of Jesus, and are ready to meet Christ when he comes. At that time probation has closed, God's Spirit has left the earth, Christ's mediatorial work in heaven is finished, and his people are left without a mediator, to stand wholly upon their faith in God. The wicked inhabitants of earth, and Satan with his hosts of evil angels, are bent upon their destruction.

"As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, and turn from their allegiance to God."—*Great Controversy*, page 618.

They fear lest they have committed sins which they have not confessed, and that these sins will separate them from God. And in that hour of extreme anguish and peril, they agonize in prayer to God, that he will deliver them and give them strength to stand.

These are very perilous times which the people of God are passing through to-day. The end is very near. Satan is going about as a roaring lion, seeking whom he may devour. Many are departing from the faith, giving heed to seducing spirits and doctrines of devils. Some of the brightest lights in the church have gone out in darkness, and these deceived men are using all their strength and energy in deceiving others, and causing them to lose faith in this message. The testing and sifting work goes on, and men and women are deciding either for or against the present truth.

Therefore in this time of extreme peril to our souls, how much we need to agonize in prayer to God, that we may receive strength to stand. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to

stand before the Son of man." Luke 21:36.

If the Son of God, who "was in all points tempted like as we are, yet without sin," needed to pray often and earnestly to God, with strong crying and tears (Heb. 5:7), that he might receive strength to overcome all his temptations, O, how much we need to pray! There must be a revival of the spirit of prayer among us as a people. There must be an individual wrestling with God in prayer, that we may receive strength to overcome all our sins, and power to witness for the truth, else *our* lights, too, will become darkness.

The church in the days of the apostles gained the victory, because they were of one accord in prayer, and had put away all their sins, all their murmurings and complainings, and all strife and discord. So it will be now. When we put away all sin and strife, the Holy Spirit will be poured out in its fulness, the work will quickly be finished, and Jesus will come. For this, let every believer earnestly pray.

What is the purpose of prayer? Is it not to cause the sinner to realize his needs, and to feel that he must perish unless they are supplied? It is the petitioner that is to be benefited by his prayer. God is ever ready and willing to bestow on his children the blessings they need. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Now, when the sinner feels his need of help to the extent that he is willing to acknowledge his sins, and his lost condition without God, then it is that God bestows his rich blessings upon him in answer to earnest prayer. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full." John 16:23, 24. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.

How should we pray? "I will pray with the spirit, and I will pray with the understanding also." 1 Cor. 14:15. This supposes meditation, and examination of one's life. And why is it necessary to examine one's life?—Because, as David says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

"The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:5, 6.

We should pray often in secret. Matt. 6:6. Christ set us the example in this regard. Read Matt. 14:23; Mark 1:35; Luke 6:12.

Daniel set us the example of praying in secret at least three times a day. Dan. 6:10. The reason why he was "greatly beloved" was because he served God continually. Dan. 6:16, 20.

Read how wonderfully God delivered his servants who served him continually as recorded in Dan. 6:22 and Dan. 3:20-27. God is no respecter of persons. You, too, my brother and sister, will be as greatly loved of God as was Daniel, if you serve him as faithfully. O, may God help all who know the third angel's message to serve him continually! "Pray without ceasing."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Toronto Junction, Ontario.

Character of the Papacy—

No. 3

The Infallibility Dogma

J. O. CORLISS

IN an early age differences of opinion arose which could not be definitely settled by a general council to the satisfaction of all concerned. That is to say, the adjustment of disputed dogmas was not in such cases always agreeable to the bishops of Rome. Besides, an appeal to a general council concerning articles of faith, tended to the exaltation of these councils above the personality of the Roman bishop, and consequently lessened his power over other bishops and their clergy adherents.

To the close of the fourth century, councils alone decided all complex points of faith. But at the opening of the fifth century Innocent I claimed the right to interpose in the most difficult questions, on the ground that "the Fathers" had decreed this. Following him, Zosimus also declared that the Fathers had given the See of Rome the privilege of final decision in appeals. This claim was soon supplemented by another, at the Council of Ephesus, when the Roman legates declared that Peter, to whom Christ gave the power of binding and loosing, still lived and judged through his successors.

The persistency thus manifested was rewarded by the Emperor Valentinian III, who issued an edict making all the bishops of the western portion of his empire (that is, of Italy and Gaul) subject to the Roman bishop. Eastern suffragans were, however, to be subject entirely to the patriarchates of the East, as in Constantinople, Alexandria, Antioch, etc. But the concession already gained was quite enough on which to build a gigantic system, destined to control the greater part of the religious world.

One claim after another ripened into realization, and yet the bishops of Rome were hardly sure of their ground of

proof for an infallible head of the church, and all that the dogma stands for, until there appeared, near the middle of the ninth century, the famous Isidorian Decretals, published by one Isidore Mercator, of Spain. These pretended to be decrees of the earliest Roman bishops, and other church dignitaries, setting forth the sanctity and authority of the head of the Roman church. Their basis was that "the Roman church remains to the end free from stain of heresy."—*Hinschins' ed. of "Decretals," page 179.* This point established, the next step was easy: "The church of Rome, by a singular privilege, has the right of opening and shutting the gates of heaven to whom she will."—*"Decretals," page 464.* Ancient church law was also made to place the decrees of popes before the decisions of councils.

One other point was necessary, however, to establish the infallibility of the popes. In 503 Ennodius, a secretary to Pope Symmachus, being called to defend his master against certain irregularities, said that "the popes must be held to inherit innocence and sanctity from Peter." Isidore seized on this statement, and invented two Roman synods to approve the work of Ennodius.—*"Decretals," pages 675, seq.* Emphasizing this point, Gregory VII declared that while every sovereign, however good at the start, becomes corrupted by the exercise of power, every rightly appointed pope becomes a saint through the imputed merits of Peter.

This marvelous doctrine was soon adopted into the codes of canon law, and so became the fixed order of the papacy. But it was afterward found that this was too strong, to apply in cases where popes have erred and been subjected to correction, and so infallibility has been since confined to official, or *ex cathedra*, utterances.

On such a flimsy basis as these pseudo-decretals the popes built their sanctity, their infallibility, and their scheme of dominion; for were they not able to judge men on earth, when the future salvation or condemnation of these was in the hands of the head of the church? Thus, Gregory VII at his Roman synod of 1080 declared: "We desire to show the world that we can give or take away at our will kingdoms, duchies, earldoms,—in a word,—the possessions of all men; for we can bind or loose."

These assumptions were not kindly received by civil rulers, who maintained that the emperor was superior to the pope. To sustain this contention such arguments as the payment of tribute money by Christ, was cited to show that even he regarded the temporal power as superior to the spiritual. On the other hand, the papists contended that the civil power should be subject to the spiritual, and cited such texts of Scripture as: "He that is spiritual judgeth all things, yet he himself is judged of no man." 1 Cor. 2:15. Also: "See, I have this day set thee over the nations and over the kingdoms, to root

out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10.

By such misapplication of Scripture, the grossest assumptions were maintained, until the pope became lifted above every earthly authority, claiming, indeed, that he stood in the place of God to all men, high or low. This height was reached under Innocent III, at the close of the twelfth century, and continued so through the thirteenth century. King John of England found himself obliged to admit these claims of the papacy. John had filled the vacant See of Canterbury with one of his favorite bishops. The pope immediately declared the election void, and gave the position to one of his own friends. John strenuously opposed this move, when the pope laid all England under an interdict, excommunicated John, and cited the French king to undertake a crusade against the rebellious government. At this the English king was glad to yield to the demands of the pope.

Philip the Fair, king of France, taxed the clergy of his realm, thereby displeasing the pope, when the latter is said to have addressed the king thus: "Boniface the Pope to Philip the Fair, greeting. . . . Know thou, O supreme prince, that thou art subject to us in all things." Philip's rough reply was: "Philip the Fair to Boniface, little or no greeting. . . . Know thou, O supreme stupidity, that in governmental matters, we are subject neither to you nor to any other person." Philip's acknowledgment of the pope's power was not so speedy and pronounced as were those of John of England, and Henry IV of Germany, because his people were, at the time, with him in his quarrel. But in time, through the machinations of the papacy, France was eventually brought to acknowledge the temporal power of the popes.

All this history but shows how accurately prophecy had outlined the career of this power, hundreds of years in advance. Thus the apostle, when giving instruction concerning the time of the Lord's return to earth, said: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, . . . so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

Never has there appeared any system or power to fulfil these specifications, except it be found in the arrogant claims of the papacy, that the head of its system—a mere man, in many cases extremely sinful—is like God, infallible, a very God upon earth, sitting in God's earthly temple,—the believing soul (1 Cor. 3:16, 17; 6:19),—to regulate and control the conscience, robbing Christ of his rightful sway over those whom he has purchased with his own blood.

Long centuries were to pass before this mystery of iniquity was to be fully revealed, or uncovered. In the apostle's

day it had already begun its work, but it moved slowly, though surely, for ages toward the pinnacle of its aspiration, whence it could look down in defiance upon every other earthly power, without the exception of national potentates. How came this great power? Why was it not permitted to continue? These are interesting questions which prophecy and history answer unerringly. But we must study this phase of the subject in a paper by itself.

Mountain View, Cal.

Application Gives Success

WILLIAM COVERT

MUCH is said, and truthfully, too, about the wonderful success which attended the labors of the apostle Paul. And is not the reason of his excellence in gospel work to be found in his superior application in this business?

Solomon says that a man who is diligent in his business shall stand before kings, and not before obscure men. Prov. 22:29. Men who rank high in their calling are always men who labor hard, and who devote much thought and care to the interests which they are trying to build up. It was Paul's well-directed industry, blended with his consecrated devotion under the Lord, that provides so many bright stars for his crown. When he went into a field to give the gospel to a people, he began his work without giving the enemy time to fortify against him. Before a company of church elders he said, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons." Acts 20:18. He was so thorough in his teaching that he fearlessly presented the whole truth, and his burden for the people was such that he shed many tears because of their shortcomings. He preached in the public congregation, and also went from house to house to supplement his sermons and to search out those who might be helped by personal labor. He worked impartially for both Jews and Greeks. He acknowledged himself a debtor to the wise and to the unwise, saying, "As much as in me is, I am ready to preach the gospel." Rom. 1:15.

For a period of three years he labored without a vacation, and regularly extended his services into the night season. Acts 20:31. He had no covetous desire for money nor for apparel, but during this period of more than a thousand days he supported himself with his own hands, and also ministered to the wants of those who were with him.

Himself and those workers whom he trained for evangelistic labor gave the gospel of Christ to both the Jews and the Greeks in all Asia Minor, and also to the people of Europe. Their ardent love for God, coupled with their great zeal for soul winning, made them invincible wherever they went. Not everybody was saved where they taught, but all were left without excuse, and so thoroughly did he do his work that he could say, "I am pure from the blood

of all men." He also said, "We have wronged no man, we have corrupted no man."

When Paul was well advanced in years, he continued services through all the night at Troas, and the following morning he went on foot to Assos, a distance of nineteen and one-half miles, to overtake the boat that had sailed out of port at Troas the evening before while he was engaged in holding his farewell meeting. He evidently chose the long night of service and the lengthy march the next day in order to give himself more time to do a thorough work with the church where he had been holding important meetings.

We may never in our work equal the consecration and the application that characterized the labors of the apostle Paul, but it would be possible for us to hold more meetings, make more missionary visits, give more Bible readings, and distribute more of our literature than we have been doing. There is room for improvement. If we should watch the moments as they come and improve them all, we could give the message a little more rapidly and earnestly than we are now doing.

We are responsible for what we might do, but fail to accomplish through lack of application. Shall we not have to render an account to God for the standard of efficiency that we might have reached in our work, but failed to attain because we neglected to apply ourselves?

Chicago, Ill.

Things That Differ—No. 5 Coveting Gifts

J. N. LOUGHBOROUGH

"COVET earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12:31.

It may be said, If the Lord placed the gifts of the Spirit in the church, with the design that they should serve a part in the perfecting of his people, can there be a better way than to have a manifestation of those gifts? Does the text say there is a better way than to have the gifts manifest?

While waiting in the railroad station, at Monette, Ark., Aug. 23, 1895, I overheard two ministers conversing. One said, "Brother, I believe that if the church stood in a right condition before the Lord, we should see a manifestation of all the gifts of the Spirit, as in the days of the apostles." "O," said the other, "Paul said, 'Ye desire gifts, but I shew you a better way.' I want that better way. I do not want the gifts."

Did Paul really say there is a better way than to have the gifts? If so, why should he next say, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy"? 1 Cor. 14:1. The evident teaching is that we should yield ourselves to the Lord, seek to have our hearts filled with his love, and leave it to him to use us as shall best glorify his cause. That is the "better way," or, as expressed in one of the late Tes-

timonies, let the Spirit of God use us, and not try to work the Spirit.

There have been some striking illustrations of the folly of seeking for the possession of some special gift instead of leaving the Lord to use individuals as he saw fit. I will speak of a sect in England, who while studying in reference to the near coming of Christ, took up the subject of the sanctuary. While they claimed that the earthly sanctuary was a pattern of the heavenly things, instead of having it represent the work of Christ in the heavens, they through false manifestations of the gift of prophecy among them, established a new ritual for church services, with a vast amount of forms and ceremonies. On two occasions, in Southampton, England, I attended their Sunday communion service. It was a round of constantly changing ceremonies that required over two hours in its performance.

From their writings I learned that in the origin of this sect they took the expression in Paul's writings to be a command that they should covet gifts. They set themselves to fasting and praying, with the idea that each one of them was to receive some gift. The result was many gifts of some kind. One, in whose prophecies they had confidence, formulated a new church, in which there were designated by name twelve apostles. From the same source a prediction was made that the actual coming of Christ would occur before all these apostles should die.

On the evening of Oct. 31, 1899, in Kettering, England, I listened to a lecture in a crowded hall by one Colonel Laughton, a highly accredited minister of the sect referred to. In his lecture he called special attention to the fact that through the gift of prophecy—bestowed so many years before—twelve apostles were appointed, and they were told that the Lord would make his personal appearance before all of these twelve should die. Then, with much earnestness, the speaker said, "The Lord's coming must be very near, and if you get ready to meet him, you will have to make haste, for all but one of these apostles are dead. He is ninety-five years old, and is very feeble." A few months ago I inquired of some of our friends from England, "How about that twelfth apostle?" "O," they said, "he is dead; he has been dead some time." How they explain the failure of that much-lauded prediction I do not know. In the light of the Scriptures the prophet was a false one; for we read, "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. I have spoken thus of this movement merely to show the danger of marking out just the way the Lord must work for us, for he may leave us to reap the fruit of our own folly.

In 1900 a sister in the West wrote to Mrs. —, saying that she had attended a meeting where our people prayed for the outpouring of the Holy Spirit. She said she received the Spirit,

but had not yet received the power that she wanted. She said she was nursing an invalid woman, and "what a great thing it would be if she could simply lay her hands upon the woman, and heal her. How it would advance the work, and might convert the son of the invalid, who was an infidel." She wished us to join her in praying that she might have that gift. This we did not do, preferring to leave it with the Lord to place gifts in his church as it should please him.

Far be it from me to discourage in the least a true seeking for the Spirit of God in our hearts. We are in that very time when "the husbandman [Christ] waiteth for the precious fruit of the earth . . . until he receive the early and latter rain." James 5:7. We are told, in this time, "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. And, in a Testimony given as early as 1885, we were told: "The Spirit which characterized that wonderful meeting on the day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed."—"Testimony," No 32, page 8.

(To be concluded)

A NUMBER of atheists were in session to hear an address by a prominent infidel orator. The enthusiasm was unbounded, and the harmony of the discussion unbroken, until an old man who had been sitting quietly in the rear of the room, rose to answer the charges that had been uttered against the Christian faith. "My friends," he said, "I have a word to speak to you to-night. I am not about to refute any of the arguments of the orator. I shall not criticize his style. I shall say nothing concerning what I believe to be the blasphemies he has uttered, but I shall simply relate to you a fact, and after I have done that, you shall draw your own conclusions. Yesterday I walked by the side of yonder river. I saw on its flood a young man in a boat. The boat was unmanageable; it was going fast toward the rapids; he could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw the young man wring his hands in agony. Presently he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, 'O God, save my soul! If my body can not be saved, save my soul!' I heard him confess that he had been a blasphemer; I heard him vow that if his life were spared, he would never be such again; I heard him implore the mercy of Heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs?" The effect of his words was astounding, and needless to say, the sentiment of the meeting was very soon changed.—Selected.

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

The Chronology from the Birth of Christ to the End of the Seventy Weeks

"AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city." Luke 2:1-3. On this occasion Mary, the mother of Jesus, with Joseph her husband, went up to Bethlehem, and there was born "in the city of David a Saviour, which is Christ the Lord." Verse 11.

Cyrenius, a Roman senator and procurator, or collector of the emperor's revenue, was employed to make the enrolment preparatory to the taxing. "This we learn from the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius, when Saturninus was president of Syria, to whom it is attributed by Tertullian, and in the thirty-third year of Herod's reign, or B. C. 5, the year of Christ's birth, according to Eusebius." — *Dr. Hales. Four years before the Vulgar Era, or B. C. 5.*

In order to destroy the infant Jesus, Herod "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. 2:16. This occurred a short time before Herod's death, the time of which is determined by a lunar eclipse, a few days previous, March 13, B. C. 4.

"And when he [the child Jesus] was twelve years old, they went up to Jerusalem after the custom of the feast," and he astonished the doctors by his "understanding and answers." Luke 2:42-47. A. D. 8.

Tiberius was admitted by Augustus "colleague of the empire," or partner in the government, in "the administration of the provinces," and "in the command of the armies," two or three years before his death, probably U. C. 765, which partnership was confirmed by a decree of the Roman Senate. This is the time from which most chronologers reckon the years of Tiberius. A. D. 12.

The reign of Augustus is reckoned forty-three years in the Canon of Ptolemy; but that dates, not from the battle of Actium, but from the death of Cleopatra, B. C. 30. Reckoning from the battle of Actium, it would lack but a few days of being forty-four years. Josephus reckons his reign fifty-seven and a half years, but dates from the death of Julius Cæsar, A. J. P. 4668. Following the Canon of Ptolemy, and dating from the death of Cleopatra, forty-three years extend to A. J. P. 4727. As the Vulgar Era is reckoned from January 1, A. J. P. 4714, which is A. D. 1, it follows that the reign of Augustus extended to A. D. 14.

At the death of Augustus Cæsar, a portion of the imperial army, called the Pannonian legions, refused to acknowledge the authority of Tiberius as successor to Augustus, and were in a state of revolt, till an eclipse, which occurred a few days after the death of Augustus, frightened them into their duty. This eclipse occurred September 27, U. C. 767, A. D. 14.

Tiberius Cæsar succeeded Augustus, and reigned, according to the Canon, twenty-two years, to A. D. 36.

"Now in the fifteenth year of the reign of Tiberius Cæsar [from his partnership with his father], Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:1-3. A. D. 26.

Pontius Pilate continued ten years in the government of Judea, and was then deposed for the massacre of the Samaritans, some time before the passover of U. C. 789, which preceded the death of Tiberius, March 16, U. C. 790. He was appointed U. C. 778, and reigned from A. D. 25 to A. D. 35.

Philip, tetrarch of Iturea, according to Josephus, died in the twentieth year of Tiberius, U. C. 787, after he had governed Trachonitis thirty-seven years, from B. C. 4 to A. D. 34.

Annas was appointed high priest by Quirinus, U. C. 760, in the thirty-seventh year after the battle of Actium, U. C. 723 (Josephus, Ant. 18, 2, 1), and continued in office about fourteen years, from A. D. 7 to A. D. 21. Caiaphas, the son-in-law of Annas, was appointed about U. C. 777, — A. D. 24, — and continued in office during the whole of the administration of Pilate — he being removed U. C. 789, A. D. 36. Annas, therefore, was the co-adjutor of Caiaphas, the reigning high priest at this time; and on account of his age, rank, and consequence was a man of the first consideration and influence in the state, and is therefore named in connection with Caiaphas.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, *Thou art my beloved Son, in whom I am well pleased.*" Mark 1:9-11. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled, and the kingdom of God is at hand.*" Verses 14, 15. "And Jesus himself began to be about thirty years of age." Luke 3:23. A. D. 27.

This epoch must mark the fulfilment of some definite period, or it would not be asserted that "the time is fulfilled."

The time here fulfilled can be none other than that given in Dan. 9:25: "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" — 483 years. This length of time, reckoned back from A. D. 27, reaches to B. C. 457.

Thus, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. — "*Analysis of Sacred Chronology,*" by S. Bliss, pages 177-181.

(To be concluded)

An Outline of History

THE prophecies of Daniel contain a long and marked outline of the history of the world. No subject is more familiar to every one who is the least versant in ancient history, than the successive dominion that was exercised over a great part of the earth by Babylon, Persia, Greece, and Rome. Cyrus, Alexander the Great, and the Cæsars are historical names universally known to boyhood. And no less familiar to every student of prophecy, so soon as they are even initiated in the subject, is the symbolical description of these empires, as they are detailed in the book of Daniel.

Under the double representation of a great image, consisting of different parts, and a succession of wild beasts (the common Scriptural emblem of kingdoms), varying in nature and form, the great successive empires were symbolized, and these symbols were also explained, in such a manner as to leave no room for any variety of opinion among commentators, and to render superfluous any reiterated explanation. The prophet gives an interpretation of both; so that the general significance of the symbols, as denoting the kingdoms that in after ages were to arise in the earth, is happily neither left to conjecture nor exposed to any cavil.

The golden head of the image was expressly declared to be the kingdom of Nebuchadnezzar, or that of Babylon. When the vision was revealed, it existed in its prime. The God of heaven had given him a kingdom, power, and strength, and glory. . . . He was the head of gold. After him "another kingdom" was to arise, inferior to his; namely, the united kingdom of Persia and Media, represented by the breast and arms of silver. This kingdom was, in its order, to be succeeded by another "third kingdom of brass," "the brass-clothed Greeks," which was to "bear rule over all the earth," denoted, in the image, by "its belly and its thighs of brass." . . . The iron legs of the image represent the iron kingdom of Rome, which extended at once over the west and the east, and which was the "fourth kingdom, . . . strong as iron: forasmuch as iron breaketh in pieces and subdueth all things." — "*The Signs of the Times,*" by Alexander Keith, New York, 1832, Vol. I, pages 10, 11.



O Lord, My God

ELIZA H. MORTON

O God of the weak and the erring,
O God of the night and day,
Remember me now in the darkness,
Remember me, Lord, I pray.
I'm down in the depths of the valley,
Far down where the shadows fall;
Before me I see but a blackness
That seems like a mighty wall.

O God of the sparrows and lilies,
O God of the wind and rain,
Look down from thy throne in the
heavens,
Dispel all this aching pain,
Make clear all the pathway straight on-
ward,
And thine shall the glory be,
For vain is the help of mortals
When tossed by the earth and sea.

O God of the rock and the mountain,
O God of the promise sure,
I thank thee for help when in trouble,
For strength to bravely endure;
I thank thee for sun on the snow-drifts,
For doors that are opening wide;
O God of the poor and the needy,
With me, O with me, abide!
North Deering, Maine.

Scolding

BENIGNE VALE

EVEN in Christian homes, scolding is too often an unpleasant and sinful habit, mingling the bitter with the sweet. The cause for justification is imaginary, for the Lord, through Paul, has said: "Be not overcome of evil, but overcome evil with good." Rom. 12:21. Jesus knew temptations would arise, and therefore he has provided for us an armor in the day of battle with trials. This habit is often seen in the father or mother, and is usually caused by an overtaxed mind or body, or both. The cause should be removed, and greater care exercised in dealing with objects or themes which irritate. Strength to overcome this habit must come from the throne of grace.

A mother came into the house, and found her two boys (who desired to do right, but were overpowered by temptation) quarreling. She began singing a familiar hymn. The effect was magical. But little time elapsed before both boys joined in singing. How much better than to have scolded them! That was overcoming evil with good. Directing the mind to better things is a fruitful way of breaking up quarreling among children. Keeping them busy is another; but they should not be overtaxed, as that makes them irritable as easily as it does older people.

Scolding is a power exercised for evil, although the intent may be good. The good is nearly, if not wholly, lost, by

the spirit which causes the unhappy tone of voice, and the hard and useless words of impatience. Scolding is an open acknowledgment of a lack of self-control, be the cause what it may.

I well remember an instance in my girlhood days of a father, two children, and myself walking to their home from the near-by village. The boy needed a pair of shoes, and said something about it to the father, who began enumerating the cost, wear, and tear, in a scolding tone, and kept it up till the boy made a longer distance between himself and his father, and I felt like doing the same. The shoes were doubtless purchased, as he was not unable to buy them. But the incident made a lasting impression on my mind. How much better is the course of the parent who takes real pleasure in providing for the needs of his children, and shares their joy in newly bought clothing.

Children will soon learn to look forward to the time when they can earn the money to buy their clothing, and not have to be scolded about it. Sorry situation! When the children are all gone, some one will have regrets, with plenty of time to think about them. On the other hand, children should be patiently taught to take care of their clothing, mend and keep it clean, but not by such stern and rigid means as to drive them from, instead of to, the lesson intended to be taught.

Children are usually easy to be appealed to when lead in the right manner; and what is better missionary work than home missionary work? We can not know which one of our dealings with our children may be sealing their eternal destiny. Who can afford lightly to consider these practical things of life when we know how much of the destiny of our children is wrapped up in the influences and training of the home? Very many young people drift away from God because their homes were not what they should be. Some faithful ones survive through all, and live bright Christian lives. These are jewels in God's building.

The most vivid memories of childhood and youth are the most pleasant and unpleasant incidents, and these often make or mar the whole life. Early impressions can not be wholly erased, and are always potent for good or ill. The cause for irritation of spirit will not cease till Jesus comes; and if we would live with the heavenly beings, a victory over this fault must be attained here. We must bring heaven into our lives and homes; then we can not fail to lead others to Jesus. Scolding drives away affection from both companion and children. It is never right, no matter what

the cause may be. It only makes a bad matter worse. The one irritated blames the one scolded; when, if patience were exercised, there would be no such occasion.

Where no revolting is shown, indifference or discouragement is usually the result. Happy that child or person who seeks his God for help on such occasions. "We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*Testimonies for the Church, Vol. I, page 310.* "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:27. "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." Prov. 3:12.

Contagious Cheerfulness

How much easier it is to work briskly when whistling a merry tune! How our steps and our every movement will keep pace to an inspiring song! But deeper than this lies the emotional, if one might so call it, the spiritual effect—the toning of one's spirits, the raising of the drooping head, the invigorating of the flagging activity, when a noble song bursts upon the ear, or when a gentle, soothing refrain steals into the consciousness. Religion has stirred all the best that is within human nature by song. Helpfulness to self and to others, then, indorses the exhortation, "Sing on!"—*Selected.*

Help Yourself

It is related of a wealthy Philadelphian, who has been dead these many years, that a young man came to him one day, and asked for help to start in business.

"Do you drink?" asked the millionaire.

"Occasionally."

"Stop it! Stop it for one year, and then come and see me."

The young man broke off at once, and at the end of the year again presented himself.

"Do you smoke?" asked the gentleman.

"Yes, now and then."

"Stop it! Stop it for a year, and then come and see me."

The young man went away, and cut loose from the habit; and after worrying through another twelve months, once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! Stop it for a year, and then come and see me."

But the young man never called again. When somebody asked him why he didn't make one more effort, he replied, "Didn't I know what he was driving at? He'd have told me that if I had stopped chewing, drinking, and smoking, I must have saved money enough to start myself."—*Detroit Free Press.*

The Fatal Cigarette

IN one of his addresses to men at Beaumont, Dr. Len G. Broughton condemned the deadly cigarette: "What I shall say about the demoralizing and destructive effects of the cigarette habit is not the raving of a fanatic nor the vapid utterances of a crank. I was educated as a physician, and practised my profession for several years when I was a younger man. What I shall say on this subject I speak from personal knowledge of scientific truth, and I do not hesitate to say that the cigarette fiend every time he smokes a cigarette takes into his system absolute poison."

Dr. Broughton declared that the paper of which the cigarette is made is impregnated with arsenic, and bleached in opium. The smoke is inhaled into the lungs, the poisonous gases are communicated through the blood to the brain and to the nerve-centers that control the moral sensibilities, stupefying and destroying. Soon the fine edge of moral distinction is blunted, the difference between right and wrong is blurred; and "any man who habitually smokes cigarettes for ten years, unless he is an exception to the general rule, will lie or steal or rob or commit adultery or commit murder"—or die! This is a strong indictment, and ought to arrest attention. Even those who think the language extreme will agree that every effort ought to be made to stop this deadly habit.—*Baptist Standard.*

MANY of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another. We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that some one else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor. We can get no satisfaction out of a trolley ride into the country or a sail on a river steamer, because some one else can enjoy the luxury of his own carriage or yacht. Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—*Success.*



The Third Angel's Message in Ecuador

J. W. WESTPHAL

As one visits the different South American countries, and becomes better acquainted with the inner situation, it becomes more and more evident that this is, indeed, the "Neglected Continent." In some of these a good beginning is made in missionary work by Protestants, and several denominations have become quite strongly established. However, others have only barely been touched, while the progress made shows that they are very difficult fields. One of the latter is the republic of Ecuador.

The occupation of Ecuador by missionaries covers a number of years. Today there are less than twelve preaching stations. The number of hopeful conversions is set down at a very low figure—I was told at twenty. A missionary who had labored in Quito, the capital, for a number of years, informed me that he counted four persons converted as a result. The total number of workers is not more than twelve. Five of these are engaged in labor for the Indians. Three are ladies. Three—two gentlemen and a lady—have gone to labor among the savage Indian tribes east of the Andes. No conversions have been reported among the aborigines. The gentleman of Quito has returned to the States, to seek regular support for his work. Outside of Bible distribution work, which has not yet reached very large proportions, the efforts have been limited to but few places.

It is not without difficulties and persecutions that faithful, God-fearing men have endeavored to plant the gospel banner in this country. For many years Ecuador was a most dutiful child of the papacy; hence, every trespass upon her assumed prerogatives was firmly resisted. Although theoretically there is now full liberty in teaching the gospel of Christ, there are many places where it would not be safe to announce publicly the gospel of salvation. Roman Catholic sentiment is still sufficiently strong to use favorite Roman Catholic arguments. Recently when Brother T. H. Davis sold a Bible to two young men, they set fire to it, and burned it before him. There are still not a few who would feel justified in also burning the heretic.

However, there are many liberal-minded men in Ecuador. The Lord has clearly opened the way for the preaching of this closing message. About three years ago Brother Davis came to open up the work. He had previously had a successful experience as a pioneer in Chile, where he had labored as a colporteur. He is also following this work in his new field. He has been enabled to place in many homes Bibles,

books, and tracts. About twenty months ago Elder George Casebeer came to assist in the work. Like so many missionaries, he had everything to learn—the language, the people, methods of labor, etc. He was literally tongue-tied for a long time. A little more than a year ago Ecuador was set apart as a separate mission field, with Brother Casebeer as superintendent.

While we can boast no great things for Ecuador, yet our missionaries have probably not been less successful than others. The first seeds of the third angel's message had to be planted; and with no facilities to water, no large harvest could be expected so soon. Hereafter Elder Casebeer will be able to do public work in the Spanish language.

At Guayaquil one brother has accepted the truth, and he seems to believe it with all his heart. He had previously been baptized by the minister of another denomination. One or two others are interested—one a mixture of Chinese and Ecuadorian blood. At Ambato a young man of twenty-six years has accepted the message, and it was my privilege to baptize him, the first Seventh-day Adventist baptized in Ecuador. He is a man of the higher class, of good moral character, and of fair education, being a graduate of the National College of San Gabriel. He has been in the States, and speaks the English quite well, and was at the time of his conversion the teacher of English in the Ambato school. He had been a most firm believer in the Roman Catholic Church, and had considered it a great sin to entertain a doubt as to the genuineness and authority of the same. He was, therefore, afraid to enter into any discussion of her demerits. In school he had learned the Roman arguments against Protestants and heretics. But he wanted peace for his restless heart. This led him to converse with the brethren, and study, until he found the glorious light of the third angel's message. Naturally, he has opposition from his people. His father, who is opposed, wants him to discuss these questions with the bishop of Quito, with whom the members of the family have always been warm friends. He has said that if the bishop can not meet his arguments, they will also accept this new religion. May the Lord strengthen this brother, and keep him humble, and make him a factor in this closing work.

I enjoyed my short stay in Ecuador. The brethren are of good courage, and are planning aggressive work for the future. After laboring along the coast during the cooler and more healthful months, they will probably enter Quito, the capital and metropolis. Their health is good. In fact, except during the warm, rainy months, along the coast,

and probably in the lowlands east of the Andes, the climate is healthful. Ambato is situated over eight thousand feet above sea-level, and the citizens claim to have the most healthful climate in the world.

There is a great work to be done in this field. Of the 1,200,000 inhabitants, 800,000 are pure-blood Indians. In the east there are savage tribes, but in the west they are measurably civilized, and are an inoffensive people, the cultivators of the soil. They must have the closing message. Pray for the brethren in Ecuador.

Lima, Peru.

Reminiscences of the Days of Our Imprisonment

How the Truth Made Its Way in Russia

H. J. LOEBSACK

"BUT call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazing-stock both by reproaches and afflictions; and partly, becoming partakers with

the Molotschna, and in July, 1886, Brother Conradi came to the Crimea from Switzerland, and began to hold lectures in Japanschy. He was soon able to raise up a company; and just as they were celebrating the ordinances of humility and communion, both Brother Conradi and Brother Perk were arrested in Buerdebulat, and imprisoned in the district capital, Perekop, where they were obliged to spend forty days. This was the beginning of the work in the Crimea.

In the same year (1886), Brother Conrad Laubhan, of Kansas, came to the Volga, and three years later Brother Jacob Klein also came. The fire which had been kindled by the publications still burned, and was greatly increased through the labors of these two men. In May, 1890, Brother Klein was falsely accused in a Russian village in the province of Astrakhan, and was brought to Nicolajewka, opposite Konnytschen, where he endured for seventeen days the horrors of a little dark jail, with a daily ration of dry fish, a cup of *Kwas* (a sour drink), and black sour rye bread. The

ourselves some. Our books stood in a corner of the room in a sealed sack during the time we sat at tea as prisoners. All at once the children of the policeman fainted, and the physician later decided that it was due to the vapor from burning coals in the tea-urn. The policeman would have released us, but he feared the accusers.

We gathered courage from these incidents, for we saw that the Lord was with us, and that he troubled our enemies as he troubled the Philistines when the ark of the covenant was in their possession.

Caucasus.

(To be concluded)

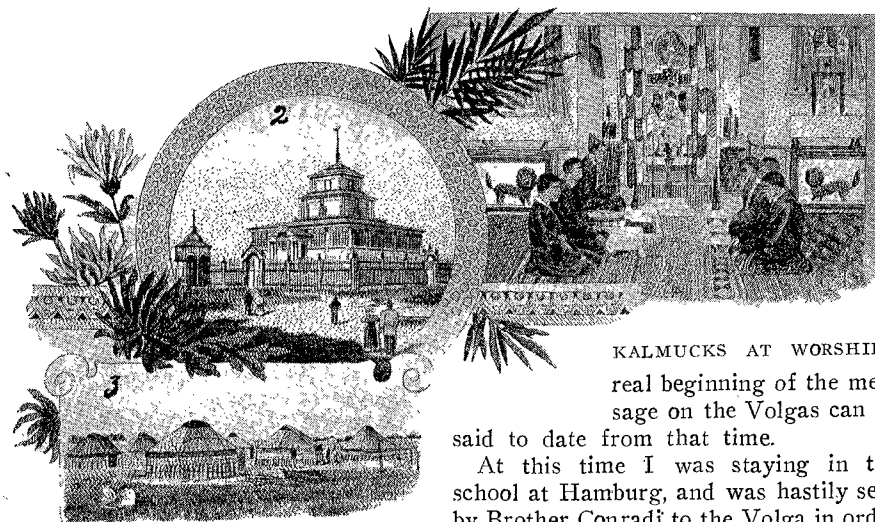
Another Appeal from Brazil for Help

F. W. SPIES

MAY 19 I embarked for the province of Espirito Santo, and on the twenty-second I reached our brethren of the Santa Maria church. They immediately renewed their petitions for a minister and a teacher to come to that province; "for," they said, "we need a minister to look after the work here, and another teacher for our Santa Maria church-school. Our children are growing up to manhood and womanhood, and are not being educated." To the truth of these statements I could only assent, and much did I feel the force of the brethren's argument, and promised that, as far as my influence would go, I would use it to accomplish what they as well as I desired, in order that the Lord's work might progress among them. Further, the brethren of this province have ever been faithful in supporting the work by paying, as a whole, a tithe, and giving liberal offerings. At least two thirds of the receipts from the North Brazil Mission come from this field. In consideration of all these things, I felt all the more the force, as well as the justice, of their demands. But, naturally, in order to send them the desired help, we must have more help in this large mission field.

Sabbath, May 25, I spent with the Santa Maria church. During the few days I remained in this section, I visited nearly all the brethren of the church, and found them generally encouraged, and in good spirits. It impressed me that, although there are still imperfections among them, this church has settled down to the work of living the third angel's message and supporting it.

From Santa Maria I went to the Serro Pallado church, where I spent a week. At this place the evil one had been working through several of the members, and quite a number had for a time been influenced. But the Lord gave wisdom, and helped, so that the church, as a whole, took a solid stand for order and harmony with the body, and we trust that the few yet disaffected will realize where they are, and fully return to the fold. On the Sabbath spent here we had the privilege of baptizing two souls. During my stay among these brethren



2. EXTERIOR OF THEIR CHURCH
3. KALMUCKS' CAMP

KALMUCKS AT WORSHIP

real beginning of the message on the Volgas can be said to date from that time.

At this time I was staying in the school at Hamburg, and was hastily sent by Brother Conradi to the Volga in order to secure the release of Brother Klein; but as he had secured his liberty before I reached there, I remained and labored with him in the colony for one year.

In 1891 and 1892 Brother H. K. Loeb-sack and I canvassed in southern Russia and in the colony Rundwiese, of the Marienpolder district. One evening we were arrested, but the next morning we were released. We wrote to the governor of Katherinoslaw, for permission to canvass, but receiving none, we went to the Crimea. Here we were accused by the Catholics in Buerdebulat, and were imprisoned in Tschihiz, on Christmas, 1892. The policeman had not sufficient confidence in our brethren to leave us unguarded, but ordered from the nearest Tartar-aul two Tartars, who guarded us in Brother J. Scheuer's house one night.

The next day our aged Brother H. Teske took us in his covered wagon a two-days' journey in a snow-storm to Taganasch, to the *Pristaw* (chief of police). At our request, the policeman who had arrested us, and who already felt disturbed over it, permitted us to heat the tea-urn on the way so we could warm

them that were so used." Heb. 10: 32, 33, R. V.

In the seventies of the last century, when the Separatists in southern Russia and the Baptists in eastern Russia began to spread out, the adherents of these teachings were most cruelly persecuted; they were thrown into jail and severely whipped with rods, and many of them emigrated, as did the Pilgrim Fathers, to the United States of America, "the land of freedom." They pitched their tents in the Dakotas, Kansas, and Nebraska, built sod houses, and took up land.

But soon, through Brother Conradi (1881) and others, they heard this precious truth, and many accepted it. Printed matter was now sent by those who first accepted the truth to those of former like faith on the Volga in Russia, the Caucasus, and to southern Russia, and soon (1883) old Brother Reiswig went back to the Crimea, and distributed what he could of these publications.

Brother G. Perk accepted the truth in

(they are Germans) I conducted several Portuguese services on a large plantation near by, and regretted that I could not accept the invitation of the planter to stay there a month and preach the gospel to him and his people. He, having been raised a Catholic, never knew anything but Romanism; but having seen many inconsistencies among the priests, who professed to be holy men, he, as an educated man, became disgusted with everything bearing the name of religion. But when he heard the gospel preached in its simplicity and purity, calling men to forsake their sins, it at once arrested his attention, and he seemed ready to give it serious consideration. The work calling to me from so many quarters would not permit me to remain there longer than was absolutely necessary to set things in order in the church, and I had to comfort him with the hope of a worker coming soon to reside in that province.

Leaving Serro Pellado, I visited several families living at Manteiga and Crescuma, some of whom, though living a day's journey distant, belonged to the Serro Pellado church. Both at Serro Pellado and Manteiga I found the church-schools doing a good work, much to the satisfaction of our brethren. I then proceeded to Santa Joanna. Here we were made sad by having to cut off members who had apostatized from the truth. But we were also gladdened by the return of some who had formerly left the truth. These latter, with four youth who were baptized, helped to fill the places made vacant by those who had left the flock.

Returning to Santa Maria, from Santa Joanna, we buried four other souls with their Saviour, and celebrated the Lord's supper, and then went on to Rio Chucú and Sopuscaia. At these last-named places we have, all told, about twenty-nine members, some of whom have been keeping the Sabbath a number of years. But those who should have taken the lead failing to grow in grace, they not only did not progress, but some of them went backward, becoming again the slaves of tobacco; and, much as these desired a church organization, I had to tell them that until they repented and cleansed themselves of this sin, and dealt faithfully with the Lord, giving him his own in tithes and offerings, church organization would be impossible. I then directed them to Him that beareth the sins of the world. May they in living faith take hold of him, and find cleansing and healing from all their sins and imperfections. This province offers a number of openings for labor, and we can only pray that the Lord may soon open the way for a minister to devote his entire time to the work in this field.

On the fifth of July I again arrived in Rio, having done only the most necessary work among the churches and companies,

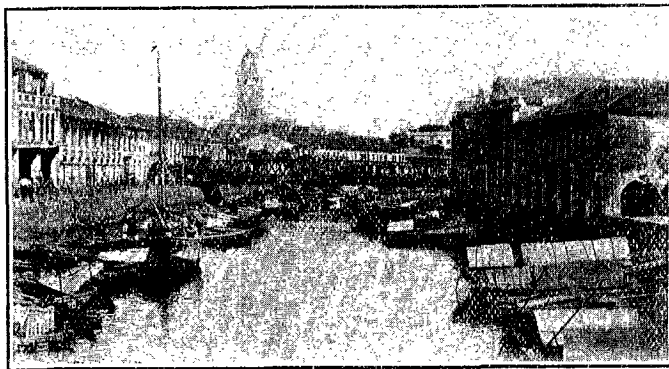
and found here at the capital more work than several men can do, aside from other calls. But we trust in the Lord; for we know he will help.

Rio de Janeiro.

Singapore

G. F. JONES

LESS than three years ago three laborers, man and wife and a canvasser, landed in Singapore to begin sounding the message of Revelation 14. Situated in the center of Malaysia, Singapore is a fitting place to sound forth the truth for this time to the fifty million or more surrounding it. The message can not be preached to this people in one language, but must be given in many languages. How this is to be accomplished with the few workers who are yet unacquainted with the languages and the customs of this cosmopolitan field, is a problem to be grasped through faith.



SINGAPORE RIVER

Let us now follow briefly and see what God has wrought. The solitary canvasser started his canvassing in the city; and by his genial and diligent manner succeeded in selling his books by the hundreds, and making genuine friends by the scores; doors were thus opened for the remaining two to enter with the *Signs of the Times* and the Australasian *Good Health*, followed by some nursing of the sick; thus again paving the way for a more thorough seeking after the kingdom of God and his righteousness. Bible studies soon came in, and some had the courage and faith to walk in the light. At this point the missionaries of the various denominations established here, discovered "a small and energetic sect," as they termed it, settled among them that must be crushed or driven out. This crushing and driving has only served the more firmly to plant and settle our work in the field.

The one canvasser pushing forward entered the surrounding nations of Johore, Malacca, Negri Sembilan, Perak, Pahang, and Siam, placing many hundreds of dollars' worth of books in the homes of the people—Europeans, Eurasians, Indians, Malays, and all who had acquired the ability to read English.

Did God intend this work to be a failure?—Never! For many years he so prepared the field through the interference of British influence and by commerce and the educational system that it has been the aim of the people to

acquire the English language. As God girded Cyrus for a great and final work when he did not know it, so these far Eastern nations are also prepared for the final purpose of God, and they do not know it. When the canvasser comes, the people fall readily under his God-given influence. These are notable facts in the "far East." This same solitary canvasser pushed his way with his book into the Philippines, the cities of Japan, and the cities of China. The Lord alone can rightly estimate the work accomplished by this one worker.

Since the beginning of the time of the end, God has been preparing the whole world for this closing feature of his work—the entrance of the canvasser—by causing an educational wave to cover the earth so that the people could read our books containing his last warning and saving message to them. Above all other methods of carrying the third angel's message to the world, the work of the canvasser has come first; our cause is built up by him and greatly sustained by his work and profits. It is the missionary life of every school among us.

As this brother canvasser traveled farther east and farther north, another canvasser came to rework the ground with "Daniel and the Revelation," and, lo, much to our delight, this book also enters the home as readily as the other. This brother is now up the peninsula selling "Daniel and the Revelation" with marvelous success.

As many could not read the English books, we had "Christ Our Saviour" translated into the Malay language, and started Brother Timothy Tay, a native convert of the Malay tongue, over the same territory in Singapore, with equally good success. Already hundreds of these books have been sold, and this brother will again follow in the wake of the others. There are prospects that he will sell thousands of this simple but powerful story of Jesus to the heathen. God is in this work we know, and by this righteous work "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The most numerous of the population are the Chinese; and to meet the needs of these we are selling here in Singapore at the present time about five thousand tracts. We trust soon to have a larger work to sell among the Chinese in the Straits Settlements that will give greater satisfaction to them as well as to the canvasser.

We are planning for other books to meet the needs of the various tongues of Malaysia. As we sow, so shall we reap; and we believe a rich harvest awaits this work before we are much older.

Let us again retrospect. Less than three years ago three strangers landed in Singapore from a German steamer

from Sydney, Australia, to give the present truth to the motley multitude. Now there are scattered through Malaysia three canvassers, two tract sellers, three ministers and their wives, one ministerial and literary worker, and one educational worker, one lady worker, and three Chinese lady helpers. Besides these, we understand that six or seven are already on the sea to land here in about two weeks from Australia, as a material addition to the work in the Malaysian field. All this is splendid evidence to us that the Lord means to accomplish his work in the appointed time.

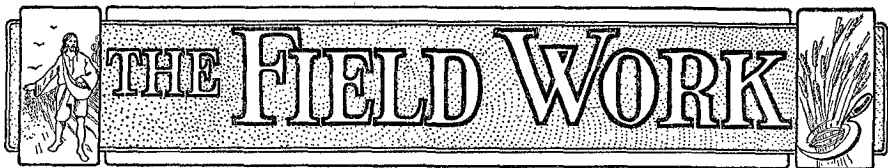
For the purpose of training native converts we have this month opened a training-school into which we shall invite suitable young people from all parts of Malaysia. This school is about four miles from the heart of the city, and is situated upon a hill overlooking the city, the harbor, and the country around—a good location, which most of the time receives the refreshing sea-breezes.

We have decided to get out a small monthly paper in the Malay language as soon as we have the workers trained to canvass for subscriptions. Presses, type, etc., are all in readiness. Our greatest need is several faithful and tried canvassers who are apt to learn languages; and our brethren in Australia are doing their best to find these and send them. Our avowed object is to scatter the printed pages of truth over Malaysia as the wind scatters the leaves of autumn.

Wherever our missionaries have located, the work is onward. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Now evidently is the time for all to connect somehow and somewhere with this mighty movement.

Singapore.

JESUS recognized the need of change and rest for his servants as they toiled for the salvation of souls. The true missionary does not spare himself, but enters into the very lives of those for whom he labors, sharing their burdens and woes, endeavoring to bring relief to them by helping them into bettered conditions of life. Recently a consecrated man and his wife, belonging to the Berlin Missionary Society, who owned a beautiful home in one of the small towns of Germany, surrounded by spacious grounds and garden, gave it to that society, for the use of worn-out missionaries returning from foreign fields. This is a beautiful expression of the love of Christ possessed by these good people. Often a few months' rest is needed by the faithful missionary, on his return to the home land, before he is prepared to go out to encourage greater missionary zeal in the home churches. "Come ye yourselves apart . . . and rest awhile," was the gracious invitation of Christ on one occasion; and, again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



Spain

GRANENA DE LAS GERIGAS.—During the last two or three months we have had considerable sickness among our members. The brethren in Valencia have had a siege of typhoid fever. I spent several weeks there to help with the nursing. One young sister, the wife of a faithful canvasser, died of the fever, September 25. She was a noble soul, and died full of courage. Several of us were gathered about her bedside, as she passed away, and she said, "My hope is in God." We thank God for the blessed hope of the resurrection. Her husband is of good courage, and wishes to do all that he can to help carry this gospel of the kingdom to his people, and thus hasten the return of our Saviour.

My brother's wife was also very low for several weeks. The doctor gave no hope for her recovery; but God is merciful to us, and has blessed the treatments given, so that she has improved, and we hope that she will soon be restored to health.

Fourteen days ago I came with my family to this place, to encourage a family of Sabbath-keepers who had moved here from Barcelona some months ago. We found them endeavoring to live out the truth and make it known to others. To reach here we traveled about seven hours by slow train, to the city of Lerida. There our mode of travel was changed. In company with several others, we were loaded into a large cart without any springs, which was drawn by two fine large mules hitched tandem style. There were no lines attached to the leading mule; and as he had about the same disposition as most of his class, he was not always obedient to the voice of the driver, who seemed to consider every misbehavior a special demand for much bad language. I know of no other people who are, as a whole, so immoral and blasphemous in conversation as are the inhabitants of these Catalonian provinces. After seven hours' travel in this rig, over by far the worst road we have ever seen, we arrived safely at our destination, though badly jolted and bruised.

That same evening a large crowd of neighbors gathered at our brother's house, to hear what we might have to say. The night following, and almost every night since, we have had the house, the stairway, and the street in front of the house, filled to overflowing with attentive listeners to the Word of God. Out of the eight hundred inhabitants, there are only two families who have not attended one or more of the meetings. A large majority of these are extremely ignorant and superstitious. When France or some other of the great nations is mentioned, many of them do not know whether the speaker is talking of some great city or just a common province of Spain. On All Saints' day special preparation is made to entertain all dead relatives. All beds are made in the best way possible on that day, so that the visiting spirits may have a comfortable rest. O, that they might find rest for their own souls, by becoming

acquainted with our blessed Lord and Master! The whole town seems stirred, and we are kept busy from early morning until late at night.

But our enemy is not asleep. Several women have decided to obey the truth, but their husbands threaten to thrash, and even kill them, if they have anything more to do with the new doctrine. One, however, has taken a firm stand for the message. A well-to-do widower has also decided to obey, having discarded his tobacco, and begun the observance of the Sabbath. Two others also profess to have begun to obey the Sabbath command.

Since coming here, the rainfall has been very heavy, the greatest ever recorded for this part of the country. Some localities have been greatly damaged by floods. Many important bridges have been washed away, and some of the most productive garden and fruit land in all Spain has been so terribly damaged that the expense of living will be considerably increased this year, thus multiplying the misery which already abounds to a terrible extent in this country.

LATER.—We are home again. We are now preparing to begin a series of hall meetings. Please remember this effort in your prayers. We are enjoying excellent health, but my brother's wife has had a relapse, and is very sick again.

WALTER G. BOND.

The Atlantic Union Bookmen's Convention

THE first of the series of bookmen's conventions planned for the winter of 1907-08 is now in the past. If we can estimate what the others will be by the success of the one which has just closed, we may rest assured that this series of meetings will mark an important era in the history of our publishing work in the United States.

The convention opened in the West Philadelphia church at 7 P. M., November 10, and continued four days. Seventy-six delegates were present, representing the General Conference, the Review and Herald Publishing Association, the Atlantic and Lake Union Conferences, and the fourteen local conferences of the Atlantic Union, including Ohio. Every conference in the Atlantic Union was well represented, there being a general attendance of conference presidents, State agents, tract society secretaries, and other leading workers. Throughout the entire session these earnest, hard-working laborers, who are carrying many other responsibilities besides the publishing work, sat together, and studied, and prayed, and planned for the prosperity of the tract and missionary work in general. This was, by far, the largest and most representative delegation which has ever been brought together in a local bookmen's convention, and we confidently believe that this large attendance and deep interest is a true indication of the rapid upward tendency

of the publishing work. Indeed, it is evident as we meet our leading brethren in these conventions that the importance of the circulation of our literature is rapidly taking deep root in the hearts of all.

A program had been carefully prepared and was closely followed, although many important questions were introduced and discussed by means of the Question Box, which was opened twice a day during the session. The leading topics, as arranged on the program for discussion, were as follows:—

The Purpose and Importance of Our Literature; Organization of the Book Work; The Conference Officers' Part in Stimulating and Fostering the Book Work; Qualification and Work of the General Agent; The Revival of the Old-Time Missionary Spirit in the Churches; Qualification and Work of the State Tract Society Secretaries; Institutes: Their Purpose and Work; Book-making; How to Equip and Send out Canvassers; Selection of Agents and the Importance of Contracts; How to Work Large Cities; Territory of, and Other Business Arrangements with, Agents; Uniformity in Reporting; The Need of Field Missionary Secretaries; Concentration of Effort on Special Books; Resident Canvassing; How the Publishing Work May Co-operate with Our Schools; The Foreign Book Work.

In the discussion of these subjects a few points were developed which stand out in prominent relief. Among these are the following:—

1. That the circulation of literature is a fundamental method of the gospel by which the truth for these last days is introduced successfully and clearly to the minds of people who could be reached in no other way. That the printing-press is one of the inventions of these last days by which knowledge is increased, and particularly that Bible knowledge which will prepare the world for the second coming of our Lord. And that, as the printing-press was the most active agent by which the great Reformation won its way in the sixteenth century against the intrigues of the Catholic Church, so the printing-press in this day will be the most successful means by which the truth will work its way to every nation, kindred, tongue, and people.

2. That the organization for this work should be sufficiently strong and complete to carry the work in all its details to all the homes of the people in the wide world by means of the men and women, boys and girls, who love the third angel's message, and are looking for the soon coming of their Lord.

3. That each conference should maintain a tract society secretary and State agent who are well qualified for their respective positions, who are missionaries indeed; and that all conference officers should unite with these workers by strong co-operation in building up the tract and missionary work.

4. That we should organize very thoroughly for pushing the periodical and tract work, so that this work may have the same earnest, organized attention that is given to the subscription book work.

To this end, the following resolution, which was recommended by the General Conference Publishing Department, was unanimously carried:—

"That we unite in strengthening and

building up the distributing agencies of the Publishing Department so that they may lay hold very definitely upon every individual who has espoused the cause of the third angel's message, and enlist him as an active working factor in distributing our publications, and give him the instruction and training necessary to qualify him for the work.

"To this end we recommend,—

"(a) That a field missionary secretary be appointed in each conference, to take active supervision in the field, of the circulation of periodicals, tracts, trade books, and forty-per-cent books. Among the duties of the field secretary would be the selection, instruction, and direction of periodical workers, the holding of institutes in the churches for the instruction of the members in the methods of home missionary work, auditing librarians' books, and increasing the clubs of our papers, and the sale of literature provided especially for home workers.

"(b) That the field missionary secretary be appointed and directed by the State conference committee; that he be supported by the conference, and hold practically the same relation to the Tract and Missionary Department as the field missionary agent.

"(c) That the field missionary secretary co-operate closely with the tract society; that he make the tract society office his headquarters if possible, and join with the tract society secretary in the office work when not in the field.

"(d) That a general missionary secretary be appointed by each union conference, to take the general supervision of this work in the union, very much the same as the general agents direct the sale of subscription books.

"(e) That the general missionary secretary be supported by the union conference and wholesale house, the expense to be mutually provided for between them.

"(f) That the general missionary secretary make the wholesale office his headquarters if possible, provided there is such a general distributing center in the union."

The above resolution providing for missionary secretaries was also passed by the Atlantic and Columbia Union Conferences in their sessions which followed the bookmen's convention.

5. That earnest and more diligent attention be given to the circulation of literature in the great cities of the East, which, it appears, can be reached most successfully by this kind of work.

6. That the co-operation between our publishing department and denominational schools be strengthened so that many more of our young people may be able to make this field of missionary work a means whereby they may secure a technical education in the schools, while, at the same time, securing a practical education in field work.

It will be readily recognized that these questions are vital ones. They are neither new nor unique. They constitute the plain, practical, fundamental basis upon which our publishing work depends for its prosperity.

We shall earnestly pray that the workers who were present at this convention may be abundantly blessed of God in their local conferences in carrying out the plans and policies outlined at this convention, and we trust, and have reason to believe, that the same good spirit

will prevail in the bookmen's conventions which will follow in other parts of the United States, and that clear, broad, comprehensive plans will be as heartily adopted in every union conference throughout the world.

E. R. PALMER,
Sec. Gen. Conf. Publishing Dept.

Bolivia

COCHABAMBA.—We entered Bolivia the last of May. On the fourteenth of June we reached Cochabamba, the place we selected as a station or center of our work here. We have a house of three rooms and kitchen, and a garden, in the most healthful suburb of the city. We have enjoyed good health until now, and trust in the Lord for further protection from disease. We are glad to be a little out of the city, because that is a very unhealthful place. Last year there occurred more deaths than births.

Considerable of my time is spent on our Spanish paper in Valparaiso, but I can devote a little more than half to aggressive work here in the field. I have canvassed the commercial part of the city with *Señales*, and have taken about eighty yearly subscriptions and sold about two hundred single copies. As I have not received any books, I have sold only two Bibles, two copies of "Steps to Christ," one of "Christ's Object Lessons," and a few tracts, besides the papers.

Several persons come Sunday afternoon to study the Bible with us, and some are already beginning to keep the Sabbath. But as people here are very slow, it takes them some time to decide. The Baptist minister is doing what he can to hold them away from the light of present truth, but it is evident that the truth is gaining ground. Three of those who come to study marvel that their pastor never explained to them any of the prophecies, which are of so much importance. They are eagerly feeding on the Bible evidences presented to them in favor of the third angel's message. I pray and hope that some of them will take their stand wholly for the truth. Others of these are Catholics. Some of them have never had, and possibly have never seen, a Bible before, but they testify that they like our way of obeying the commandments of the Lord.

A lawyer who came with us in the same coach from Ormo, said to us: "The Catholic priests say, and do not; but you do what you say." He bought a copy of "Steps to Christ," and is very much delighted with it.

At Quillacollo, a town about eight miles from Cochabamba, are two families who for about eight years have had an interest in the truth. We visited them, and found them anxious to receive more light. In one talk I presented to them the joy and happiness of having faith and full confidence in the Lord. After it, the father of the family asked me if I would not speak to them about the Sabbath. The next day I did so, and afterward he told me that they would thereafter prepare their food on Friday for the Sabbath. This shows that their hearts are susceptible to the influence of the truth. Yet before they can be baptized, they must overcome the tobacco habit and wrong habits of eating. The father spoke about baptism, but I prefer to wait until he has left all things that

a Christian should leave. This brother, with his wife and oldest daughter, translated for us the manuscript for the first Quecha paper we intend to publish.

I have bought a cyclostyle writing and copying apparatus, with which I expect to be able to produce literature in the Indian languages of Bolivia. The Indians who do not understand Spanish can not read. But as many of the people who speak Spanish know the Indian languages, they can read to them. And if there is something to read in these languages, it will attract much attention.

We are learning the Quecha language, but it will be some time still before we can speak it well enough to preach the gospel in it. So our work is meanwhile mostly among those who speak Spanish.

E. W. THOMANN.

Colorado

DENVER.—Our hearts are filled with gladness and praise to God for his rich blessings which we are enjoying in his work in Denver. Calls are coming from interested ones in all parts of the city for us to visit them, and study the Bible with them. Souls are continually embracing the truth. Sabbath, November 9, eight more were buried with Christ in baptism.

G. W. ANGLEBARGER.

Chile

VALPARAISO.—At the close of our institute we were able to send twelve colporteurs into the wide harvest-field. Our book and paper work will still make a record during the three months that remain.

I came north to see about getting a home for our office and the publishing plant. We found a very nice place near Santiago, five blocks from the station. There are two houses on the lot, one having two rooms, the other five. The lot, which is a corner one, measures thirty-five by seventy-five meters. It is fenced with a high wall, and there are fruit-trees on the place. There is water to furnish power to run our presses. Eight trains pass there every day each way, and it costs no more than four cents to go to Santiago and back to Espejo, where we shall be located. We paid for this place \$4,750 current Chile money, making at present about \$1,311 United States money. The houses will need some repairing, but we believe that we have procured a nice place very cheaply. We shall sign the papers next Tuesday.

When we think what the Lord has done for us during the last three years, we feel to praise his name. We had four hundred pesos of debt on the school, and now we have buildings worth \$2,208, and no debt. We had an old Washington hand-press, with some type and a worn-out paper-cutter; now we have presses and type and a paper-cutter and stitchee, all worth not less than \$2,200, and no debts. We were living in a cramped-up place, in an old building, paying high rent, with only a few broken benches; now we have two houses of our own for the conference, a home for the office and the printing-plant, worth not less than \$1,662, and no debts. Through the fire and the earthquake the Lord has brought us out this way, and we believe he has had his hand over us.

The work in general is progressing wonderfully, and yet not as it might if we were all consecrated fully to the Lord. Week before last fourteen souls were baptized at Guillota, seven in the north, four in the south, and five others are awaiting baptism there, also others in Santiago, and last Sabbath I baptized two in Valparaiso.

The time of the loud cry of the third angel's message has come. The war cry seems to be spreading everywhere. It shows that the clouds are forming rapidly, and soon the nations will be active in battle. May the Lord bless his work and cause in our hands from day to day.

F. H. WESTPHAL.

Come to South Carolina

WINTER is before us, and some are thinking of coming South. As I represent the canvassing and educational work in South Carolina, I shall be glad to correspond with any who desire to come to this field, either to locate or to spend the winter. My address is 317 Buncombe St., Greenville, S. C.

We recently revived the Sabbath-school at Greenville. Last Sabbath the brethren and sisters came for several miles from the surrounding country. There were thirty-eight, all told; and our hearts greatly rejoiced to see so many present. Those living in our larger conferences would think this a small company, but we seldom if ever have had so many of our people together at any place in the State, except at camp-meetings.

There is plenty of room for all who will come, and the presence and help of our brethren are certainly needed. We are praying that the Lord will move upon the hearts of many to come here to labor. Over two thirds of the State has never been entered by the canvasser.

C. F. DART.

Alberta

It has been several months since I have sent a report to the REVIEW, but it is not because of idleness, nor lack of items to report.

Last April I held a short series of meetings in a schoolhouse ten miles northeast of Stettles, with a small but interested company. Some strong opposition developed, but with the Lord's help the victory was gained. In July I had the privilege of baptizing six persons. After our camp-meeting I went to Manville with a small tent, where I held meetings for some time; but as no interest developed, I moved twenty-five miles northwest, to a country place where I held meetings for a time with some of our brethren and their friends, who had recently moved here from other parts of the province, and from the States. Here I had the privilege of baptizing five, and organizing a church of twenty-two members, to be known as Vermilion Lakes church. A full corps of officers was elected. Then I attended our meeting at Leduc for the purpose of organizing a union conference, which I think will mark a new era in the work in this field.

I was with the Edmonton church over Sabbath and Sunday, November 1-4, and held meetings with the church and sanitarium here. I baptized two. From

November 7-12 I was with the Vermilion Lakes church, where I have been holding meetings and visiting from house to house. To-day I buried four other precious souls with their Lord. A few others who could not be with us at this time are preparing for baptism, while some are still halting between two opinions. Thus I have had the pleasure of baptizing thirty-three precious souls this season; of these two were rebaptisms. This includes those baptized at the camp-meeting.

Calls are coming in from various places for meetings for the winter, which I trust will be arranged for by our conference committee. I shall start for home in the morning, and after a few days in perfecting arrangements, shall be ready to go to British Columbia, to take up labor in that field. I am of good courage in the Lord, and wish to do all in my power to advance the message in these new fields.

J. W. BOYNTON.

Philippine Mission

ON the afternoon of October 5 an event took place in Manila which for pageantry and pomp has not been surpassed here, it is said, for the last three hundred years. The occasion was the crowning of the patron saint of the Philippines, Nuestra Señora del Rosario (Our Lady of the Rosary). On a large open space near the church of Santo Domingo a platform was erected, on which the ceremonies were carried out. The arches of this platform were gaily decorated with flowers and flags; the stars and stripes—the emblem of civil and religious liberty—and the papal flag were chiefly in evidence. In the center of the platform was a raised stand with steps leading up from either side. Seated on the platform were many dignitaries, both civil and ecclesiastical. In solemn procession from the near-by church the image that was to be crowned was carried, followed by the papal delegate, Monsignor Agius, and a number of visiting prelates. The image was backed up to the stand, and Monsignor Agius mounted the steps from one side, and Gen. Jas. F. Smith, the American governor-general of the Philippines, from the other. When all was in readiness, the governor-general handed the papal delegate a small crown, which was, after making the sign of the cross, placed on the head of the image of the child held in the arms of the virgin, and then a larger crown, which was in the same manner placed upon the head of the image of the virgin. Both crowns were screwed to the wooden heads of these images to keep them in place, while the blind devotees of such abject idolatry cheered heartily. A Protestant standing near me exclaimed, "Great is Diana of the Ephesians," while through my own mind was passing the scene of Israel's worshiping the golden calf.

We were astonished to see the governor-general and other men who should have known better, taking part in the idolatrous work of crowning wooden images. To the ignorant Filipinos this could mean nothing else than a representative of the government taking an official part in these ceremonies, and the most painful impression left on the mind was concerning the effect this scene

made on the thousands of Filipinos who witnessed it. To the Filipino such a spectacular display is religion. There is nothing deeper, no vital experience that takes hold on his entire life. He simply bows down and worships the idol, and goes away to gamble in the booths erected around the church during the *fiesta*, or to commit any sin that a depraved nature suggests. Little indeed do they know about Christ and his work of love and mercy, but every child can relate the wonderful miracles ascribed to these images.

Gold and jewels to the value of about twenty-five thousand dollars were used in making the crowns for this occasion. This material was obtained in exactly the same manner as the gold for making the golden calf when Israel forgot God and turned to idols.

Let no one think that Rome is any different to-day than she was during the Dark Ages. "*Semper Idem*," always the same, is her proud boast. The Catholic Church is stronger in the Philippines to-day than she has been for a long time, notwithstanding opposing elements. She is using every means to strengthen her forces.

Recently a commission was appointed to assess the amount of damages done to church property during the war here. The United States government is to pay a good price for all buildings damaged or destroyed. It is evident that these claims are greatly overdrawn, but that they will be paid is certain as a matter of political expediency. The Catholic vote is a very potent factor in deciding elections, and it must be secured even at the price of paying for buildings that some claim were burned by the frairs themselves. Thus rulers and statesmen are going to Canossa, and of their weakness Rome adds to her own strength.

May God lay on many hearts the burden of giving the last saving message to these needy people, is our earnest prayer.

J. L. McELHANY.

Illinois

PITWOOD.—I began meetings in the Pittwood church last Thursday night, November 14, with only a few hours' notice of the meeting. The interest has increased till now we have a good congregation every evening of deeply interested listeners. Pray for the work here.

J. C. HARRIS.

Field Notes and Gleanings

NEAR Coleman, Mich., Brother E. R. Lauda has been holding meetings with gratifying results. After four weeks of labor, seven had taken a firm stand for the truth, and were waiting for baptism.

BRETHREN J. A. Minner and W. A. Easley held meetings at Axtell, Kan., from October 15 to November 3. They write: "It was a source of strength and encouragement to those who had recently taken their stand for the truth. Before leaving, we organized a Sabbath-school of about fifteen members, and secured a room where they are comfortably located for the winter. There are several at this place who desire baptism. There are about ten who are keeping the Sabbath now, and some others are seriously considering the question. We

hope soon to see a church organized here."

OF his visit to Moline, Ill., Brother Wm. Covert writes that "five services were held, and four persons were baptized. Three were added to the church. There were others who could not be present at the time these were baptized, who desire to go forward in the ordinance as soon as arrangements can be made for it."

NOVEMBER 16 Brethren J. G. Walker and Charles Leer organized a church of twenty members near Roosevelt, N. D. It will be remembered that this new company of believers is largely the result of the missionary efforts of the members of the Bowden church, several miles distant.

AT the close of the tent effort at Folsom, Cal., conducted by Brethren Jas. A. Stevens and C. H. Moler, five persons had accepted the truth, and there were several others still undecided. Brother Stevens remains to labor for these and others, while Brother and Sister Moler return to Placerville to follow up the interest created by a tent effort earlier in the season at Camino. Six accepted the truth here.

BROTHER T. H. PAINTER furnishes this report: "In the spring the superintendent of the Sabbath-school at Stanleyton, Va., gave five cents each to nine little children in Mrs. Painter's class, to earn all they could with it for foreign mission work. The amount brought in by the children the last Sabbath of November was \$9.17. The largest amount raised by one pupil with the five cents was \$1.44. They will try again."

A SERIES of meetings has been held in Kansas City, Kan., by a company of workers, Brother U. S. Willis taking a leading part. Of their experience he writes: "The meetings were well attended until the cool nights began. The Lord bore witness to the truths presented; and on the part of the church-members, there was a consecration of all to the Lord. Nine precious souls decided to obey the Lord by keeping all his commandments. Others are seeking to know the truth. We give all the praise to the Lord, and are thankful to have a part in his glorious work."

THIS word comes from Brethren O. M. Kittle, Wm. J. Johnson, and Geo. Juhl, who are laboring in Iowa: "July 22 we began our meetings at Webster City. The attendance was not large at any time, and only a very few were interested. Nevertheless, our efforts were not wholly in vain, for one elderly brother was reclaimed, and is now rejoicing in the truth. We moved to Spencer and began meetings August 21, with a large attendance, which continued until the close. The Lord has greatly blessed us in our work here. Last Sabbath was a good day for the Spencer church. Elder L. F. Starr and Brother Fred J. Wilbur were with us. In the afternoon eight were baptized, and eleven united with the church. Officers were elected and ordained, and a Young People's Society was organized. They are now in good shape to do missionary work, and have begun by taking five hundred copies of the special Signs."

Current Mention

—An appropriation of \$39,730,800 for the Spanish navy has been recommended by the navy reform commission. This provides funds for the construction of three 15,000-ton battle-ships, three submarine boats, twenty-four torpedo-boats, and several service ships.

—An all-day's battle is reported to have raged in the streets of an Albanian town recently between the Catholic and Moslem inhabitants. The trouble began by the imprisonment of a Catholic priest, and resulted in the death of fifty persons and the wounding of 100 others.

—A remarkable evangelistic campaign, conducted by Dr. R. A. Torrey, in the city of Chicago, closed December 1. The usual attendance was 3,000 (Sundays, 8,000), and as a result of the 135 sermons preached, about 3,200 persons have professed conversion.

—Very gratifying reports of the progress in excavating the Panama Canal have been received of late; and now Colonel Goethals, the chief engineer, has cabled that five times as much earth was excavated during the month of November as during the same month last year.

—During a snow-storm December 2 the Canadian Pacific Railway's steamship "Mount Temple" went upon the rocks of the Nova Scotian coast. She was bound from Antwerp to St. John, New Brunswick, and carried 600 passengers, all of whom were safely transferred to the shore.

—In his annual report made public December 2, Secretary-of-the-Navy Victor H. Metcalf recommends the construction of war-vessels costing \$69,270,000. This includes four battle-ships, four scout cruisers, ten destroyers, four submarines, one ammunition ship, one repair ship, two mine-laying ships, and four fleet colliers.

—The French war balloon "La Patrie" broke away from the soldiers who were holding it during preparations for a demonstration at Verdun, near the German border. Although the air-ship escaped November 30, no authentic report of its whereabouts has yet been received. It is feared that it was blown out to sea, and is lost.

—The worst disaster in the history of mines in this country visited Monongah, W. Va., December 6. An explosion, whose cause has not yet been determined, wrecked two mines; and of the 406 men thought to be in the mines at the time, only fifteen are known to have escaped. On account of the gases, which are even yet hindering the work of rescue, no hope is entertained for any who were in the mines when the explosion occurred.

—A terrible explosion occurred in a coal-mine at Fayette City, Pa., December 1. Although strenuous efforts were made to rescue the entombed miners, none of those entrapped were taken out alive. Thirty-two bodies have been recovered, and it is possible that there are a few more victims. The federal government made an investigation of the disaster. This is said to be the first instance of the government's investigating such an occurrence.

Christian Liberty

Reports, Notes, and Comments Pertaining
to the Current History of the
Rights of Conscience

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - - - Chairman
W. A. COLGORD, - - - - - Secretary

The Sunday-Closing Crusade in Chicago

A CONFLICT over the question of Sunday closing of saloons in Chicago has begun, that in its very nature must be far reaching. Sunday, November 24, was the day selected to begin the struggle. Detectives were sent out to secure evidence for the prosecution of all those whose saloons were kept open on Sunday.

A list of one hundred seventy-five saloons, with the evidence needed for the proprietors' conviction, was easily obtained. The same day, nearly every pastor in the city spoke on the subject of Sunday closing of the saloon.

The battle promises to be a long one. The law has been a long time on the statute-books, but has been practically ignored. The plea is made that the people do not want the saloons closed, and that the executives should carry out the wishes of their constituents.

To-day, the clergy and the better class of society are trying to make Sunday legally different from the other days of the week. Civilly, what is right on one day of the week is right on any other day; but they are slow to see this.

On the other hand, the wealth, power, and influence of the liquor party are almost incalculable. Decisions of the lower courts count for but little. The Supreme Court of the United States is the tribunal before which doubtless the case will be tried.

The fact that the liquor dealers have voluntarily met the issue shows that they have confidence in their strength and resources. How long influence and adjournments may delay the decision, is only a matter of conjecture. "Coming events cast their shadows before," and in the light of prophecy, it is easy to see that Sunday will be magnified more than temperance.

Our Illinois conferences are sending *Liberty* to our State legislators, and our churches have ordered it sent to the mayor, the city council, and the municipal judges of Chicago. Some religious liberty literature is also being scattered among the people. Now while the battle is on, while the great dailies are discussing the question, we have a good opportunity to educate the people on the principles of religious liberty, and emphasize the Saviour's words, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." L. D. SANTEE.

WE are just in receipt of a tract of fifteen pages, entitled "The Sunday-Closing Movement," which has been issued by the Kansas City Religious Liberty Bureau. One unique feature in the tract, which can not fail to appeal to the reader, is the comparison which is drawn between true Protestantism and the position taken by the advocates of Sunday laws.

Religious Liberty Notes

THE Ministerial Federation of Seattle, Wash., passed a resolution recently to the effect that the officials should perform their duty in enforcing the Sunday laws of that city.

Elder B. F. Kneeland, president of the New Jersey Conference, secured the publication of an excellent article in the *Trenton Times*, of New Jersey, recently, on the question of the evils of Sunday laws.

A young man sends in three dollars for copies of the last number of *Liberty*, and says, "I am a young man of twenty-seven years, and expect to earn my living selling *Liberty*." We hope that many other young men will do likewise.

"The enforcement of a Sunday mine-closing law is a new wrinkle to mining men," says the *Arizona Democrat* of Nov. 13, 1907. It continues: "It has been the custom of miners all over the country to work seven days each week." The monstrous evil of religious legislation has found another avenue in which to exercise its growing power.

The *Arizona Democrat* of Nov. 12, 1907, says: "Upon a platform advocating the Sunday closing of saloons and the imposition of a high liquor license, the Tucson Democrats last Saturday nominated candidates for three positions in the city council." It is evident that any candidate who will champion a Sunday-closing law will obtain the votes of those who hope to effect a great moral reform through the medium of Sunday legislation and enforcement.

The *Philadelphia Ledger*, of Nov. 19, 1907, contains nearly a column article on the Sunday navy dance on League Island. It appears that Admiral Pendleton has lost confidence in the Philadelphia Sunday-closing crusaders, and the outcome of the affair is that a strong resolution was adopted by the religious element in Philadelphia, and sent to President Roosevelt, making a vigorous protest against what is deemed a flagrant violation of the Sunday law by the navy.

JUSTICE O'GORMAN of the supreme court of New York rendered a decision December 2 in a test case involving the closing of theaters on Sunday. He denounced as clear violation of the law every possible form of Sunday stage entertainment, under whatever title. As there is no appeal from this decision, any relief must be found in new legislation. Police Commissioner Bingham has announced his intention of enforcing to the letter the law as interpreted by the court, even to the stopping of Y. M. C. A. lectures.

The *Daily Picayune*, of New Orleans, La., bearing date of Nov. 25, 1907, contains over a half-column report of a sermon preached in New Orleans, November 14, by Elder S. B. Horton, on President Roosevelt's position in eliminating the motto, "In God We Trust," from the ten-dollar gold coin. Elder Horton showed that such a motto in such a place is not in accord with the words of Jesus, when he said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's;" and further compared such a custom with that which was established by Constantine in 321 A. D., of having on one side of his coin the name of Christ, and

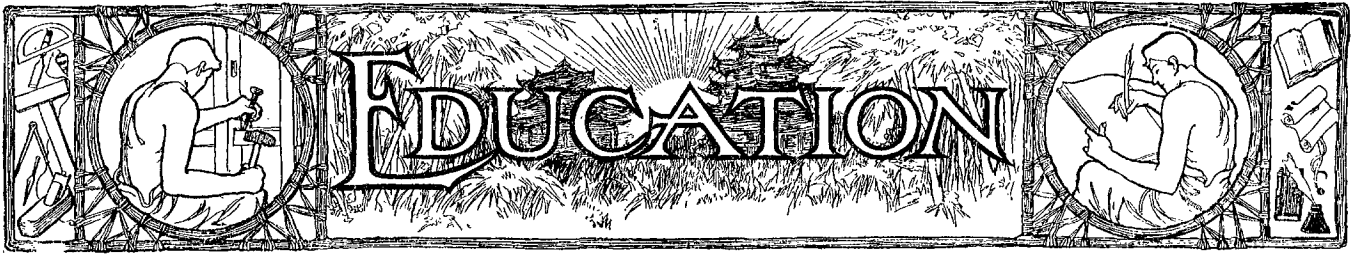
on the other side the figure of the sun-god.

Elder W. R. Andrews, the religious liberty secretary of the Southern New England Conference, writes in part as follows: "I will send you on a separate sheet a copy of the bill passed last June by the General Assembly of this State. There were seven bills introduced, but this one, and one other concerning hunting on Sunday, were the only ones passed. As the law now stands, any person found in the open air with a gun will be deemed a violator of the law, and will be dealt with as such."

The *Washington Post* of Oct. 23, 1907, contains the following: "Clergymen of Philadelphia have entered a vigorous campaign to stop Sunday baseball at League Island. Having found that the protests to the commandant are unavailing, they have decided to petition President Roosevelt to prohibit a sport, which, the ministers say, is harmful to the city. The Rev. T. T. Mutchler, secretary of the Sabbath Association, said that he called upon the commandant at League Island and requested him to stop the Sunday games. The commandant refused to do it, declaring the sport was beneficial to the men." It will be interesting to learn what the President's attitude will be toward this petition.

Section 1 of "an act concerning the observance of Sunday, passed by the General Assembly of the State of Connecticut, and approved June 29, 1907," reads as follows: "No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, or who conscientiously believes that the Sabbath begins at sundown on Friday night and ends at sundown on Saturday night, and actually refrains from secular business and labor during said period, and who has filed written notice of such belief with the prosecuting attorney of the court having jurisdiction, shall be liable to prosecution for performing secular business and labor on Sunday, provided he disturbs no other person who is attending public worship."

The *Kansas City Times*, of Nov. 13, 1907, contains the following interesting comment on the exemption clause contained in the Missouri Sunday law, a St. Louis barber having been recently convicted for working on Sunday: "His contention is that a law which would put one man in jail for working on Saturday and another for working on Sunday, but not both for working on either day, is class legislation. If two men are arrested for shaving people on Sunday, and one is subject to fine, the contention is that it is not good law to exempt the other if he can say, 'I am Jewish, I didn't work Saturday;' yet that is what the law provides, though it might be a question for the jury to determine whether the Jew observed his Sabbath properly. In case of the theater people it might be as much of a hardship to close Saturday as Sunday. The case is a curious one that is attracting considerable attention among lawyers. It is supposed to be the only law on the statute-books that attempts to apply a religious test forbidden by the Constitution of the United States, and it is not improbable that it will result in the whole Sunday law in that State being vitiated."



This department will appear in the first issue of each month of the REVIEW AND HERALD

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

This department is conducted by the Department of Education of the General Conference.
 FREDERICK GRIGGS, *Chairman*,
 C. C. LEWIS, *Secretary*.

The Exchange of Confidence

WE teach by what we are more than by what we say. The facts we present may be valuable in themselves, but they do not most directly influence our pupils. That which does most directly affect them is principles of truth and salvation, seen not alone in the facts of knowledge which the pupil learns, but much more by the exemplification of these principles in the life of the teacher. The mystery of iniquity or the mystery of righteousness will be revealed in the life of the teacher. The spirit of self-exaltation or of humility will characterize his work. If he wishes his pupils to be Christians, he must in his own life place before them the example of Christ.

The teacher stands in a very difficult and trying place. He continually is called upon to reprove, rebuke, and exhort. It is his work to correct those features in the characters of his students which need correction, and to encourage everything that tends to the upbuilding of the good. As a consequence of this work, he naturally incurs, at times, the ill will of thoughtless pupils, and unless the principle of "considering thyself, lest thou also be tempted," prevails in his life, he soon comes to be suspicious of the feelings of his students toward him. He then takes as a slight many things which are not so intended. A sensitiveness can develop on the part of the teacher with remarkable rapidity; and as a consequence, there is made between teacher and pupil a breach, which widens most easily. The only way for a teacher to have the good-will and love of all his pupils, is not to allow himself to believe that his pupils have any feelings toward him, except those of good-will and love. When he believes that his pupils feel kindly toward him, it is easy and natural for him to manifest the same spirit toward them. In turn, they manifest more of the same spirit toward him, and so this feeling of helpfulness and good-will grows.

Confidence begets confidence. It is impossible for pupils to learn most readily unless there is an absence of friction in the running of the school. And one of the most helpful means of doing away with friction is for the teacher to be very slow to take offense, and ready to give to his pupils his confidence, and to believe that they have confidence in him.

F. G.

Our Attitude Toward the Public Schools

ALL civilized governments make some provision for the education of the children who are to become their citizens. The fact that private schools exist under all these governments is evidence that the promoters and supporters of these private schools feel that the public schools do not provide all that is essential for the education of their children. It does not follow, however, that this lack is due to any fault on the part of the management of these government schools, but rather that in the nature of the case, they can not well supply certain elements which some think to be necessary for the education of the young. Perhaps the demand for the religious education of the child leads to the establishment of private schools more than any other one feature. Civil government, being justly bound to protect *all* religionists in the free exercise of those forms of worship dictated by their consciences, in so far as this worship does not encroach upon the similar rights of others, must be impartial; and so it should not establish any system of religious education. To the ardent believer in any form of religion, the spiritual education and development of his children is a very important matter—a duty which he is bound by his obligations to his Maker faithfully to discharge.

Civil governments are ordained of God. They are intended to maintain an orderly state of society and to protect their subjects in the free exercise of their civil and religious rights. For them to exist and accomplish their work, they must have intelligent citizens. The government must bend its energies to the task of maintaining this intelligence and promoting the general welfare of its citizens, more largely, perhaps, through its schools than through any other single agency. On the other hand, Seventh-day Adventists believe that they have a distinctive and important work to do. This requires

that they carefully educate their children.

It would seem that there is a slight danger at times, in the effort to establish and maintain our denominational schools, of unnecessarily disparaging the work of the public schools. One purpose of the public schools is, as has been indicated, to assist in the maintenance of the government. The schools of the Christians, while distinctly educating in those things which pertain to religion, do none the less seek to make capable, law-abiding citizens.

It would seem that the basis of the argument which should be used in urging our people to place their children in our own schools is the fact that we as a people have a distinctive work to do in warning the world of its impending doom, which the Scriptures clearly teach is coming upon it, and that we must have our children so educated that they will be enabled not only to escape this doom themselves, but to lead others to the way of escape. It is not alone what the public schools teach, but what from the nature of their organization they can not teach, that makes our schools necessary. The simple faith in God's Word and the ideals of unselfishness which it teaches, should create an atmosphere of purity and uprightness in our schools. Let us present positive rather than negative arguments in building up our own work. Let us assume a reasonable view of the work of schools other than our own. Let the importance of the teaching of God's Word to the young be the strongest argument for the necessity of the educational work which we are carrying forward.

F. G.

Impartiality

God is no respecter of persons. Christians are to be no respecters of persons. It is impossible for humanity to possess this characteristic unless men have power from on high. It takes a constant effort on the part of the teacher to avoid favoritism. It is but natural to like the capable, cheerful, helpful, and obedient pupil, and to feel an aversion toward the unlikely and awkward one. But the ill-favored, dull, listless, and wayward child is he who needs most the sympathy, help, and love of the teacher. The upbuilding and uplifting of such a pupil is the glory of the teacher's work. It requires no special gift of teaching to instruct and lead in development the

bright-minded child. It is no evidence of ability on the part of the teacher that such a child makes progress under his instruction. On the contrary, the evidence of a teacher's calling is his patience and perseverance shown in leading the dull, listless pupil to become active-minded and accurate, in leading the impatient and wayward child to become obedient and faithful in his work. It is this spirit of tact and patience that has made all great teachers successful in their work. This can be accomplished only by the strictest impartiality; and impartiality can be had only by receiving the spirit of it from God. It is the spirit of love.

F. G.

The Educational Missionary Movement

Two Splendid Opportunities

At the meeting of the General Conference Council at Gland last May it was voted to establish a training-school in the Latin Union field. A school has existed in this field for a number of years, but it has not been on a thoroughly established basis. It has had no buildings in which to do its work. The school has not been organized in a thorough manner. On account of the rapid growth of the work in this field, it was felt by the council that an earnest effort should be made to put the school upon a sound financial basis, to enable it to do a thorough work in the training of young men and women for gospel work in that field.

This field is composed of the Roman-Swiss Conference, and the French, Spanish, Italian, Portuguese, French-Belgian, Algerian, and Tunis Mission fields. It is a very thickly populated territory. During the last year Elder Jean Vuilleumier was in charge of the school. It was held in three or four different places about the sanitarium buildings at Gland.

Now it is high time for the school to be thoroughly established; and they have asked for the small sum of three thousand dollars with which to erect buildings and begin their work. When we compare this limited amount with the large investment of money in our training-schools in this and other countries, it must appeal to all as being indeed a very humble beginning for a school in so important a field. The brethren in this field are far from wealthy, and in all reason they need help for this worthy enterprise. They are raising one thousand dollars of this three thousand dollars. It was felt by the council that two thousand dollars could be raised by the students in our advanced schools, academies, and intermediate schools in the United States. This can be easily done by these students if all will enter upon the work untedly, and will raise a sum of money equal to one dollar a student.

Now the majority of our students in these schools have difficulty in meeting their school expenses. The question of one dollar is oftentimes a serious one, but a most excellent opportunity is offered them to earn this sum of money, and at the same time help to spread the

truth. The most excellent special numbers of the *Youth's Instructor*, *Watchman*, *Life and Health*, and *Signs of the Times* afford them this opportunity. The "Our Truth" special number of the *Youth's Instructor* is an exceedingly valuable paper for the students in all grades of our schools. Not only is it valuable for their own reading, but it is most excellent as a means for missionary work. The same is true of the special issue of the great Missions number of the *Signs of the Times*, and the most excellent special of the *Watchman*. The December number of *Life and Health* treats of the tobacco evil, and is exceedingly valuable for distribution. These four papers afford our students a most excellent opportunity to raise the means with which to assist in erecting a needed building for this Latin Union school. It would seem that every young person who appreciates the value of the school with which he is connected, would enter enthusiastically upon this plan to provide assistance for the establishment of this Latin Union school, and we look for splendid returns in this direction.

FREDERICK GRIGGS.

Teachers' Convention at Canton

FROM Aug. 11 to 16, 1907, the first Seventh-day Adventist teachers' convention in China was held at Canton. It was local in nature, only the teachers of our own schools, a few prospective teachers, and other workers being invited to attend and participate. About fourteen persons were in daily attendance. A program had previously been arranged by our local educational committee, and papers assigned to the different teachers. Two sessions were held daily from 10 A. M. until 12 M., and from 2 to 4 P. M. Each session opened with song and prayer. This was followed by the reading of a paper, and a general discussion of the subject presented. The following topics were considered: How to Write Chinese Characters, Letter-writing, School Management, Methods of Teaching, Bible, Reading, Physiology and Hygiene, Geography, History, Mathematics, New Methods of Teaching, Value of Memorizing.

We had a very interesting and profitable gathering. Much care and thought had been given to the preparation of the papers, and all were discussed quite freely. Appropriate texts of Scripture were read at each session. One of the teachers remarked that it is wonderful how much instruction the Bible contains upon every branch of knowledge. Brother G. Doane Wong, formerly a student at Berrien Springs and Healdsburg, is teaching in our Canton schools this year, and he took an active part in the convention.

The autumn session of our schools opened August 21. As usual in this land there was not a full attendance the first day, but within two or three weeks we shall doubtless have as many as we had the first part of the year, if not more. During the summer vacation a committee has been at work preparing a six years' course of study in Chinese. This will mark a new era in our schools. Just now at Canton we are greatly in need of a young man who has had a thorough preparation and a good experience not only in teaching, but in superintending school work. If such a man

could come to Canton now and begin the study of the language, he could perform an active and important part in preparing our young people in China to go forth with the loud cry in the closing work of this message. May the Lord put it into the heart of the right man to come, and to come soon.

E. H. WILBUR.

Meeting of the Constituency of the Washington Foreign Mission Seminary

Now that our training-school at Washington has changed the character of its work, and is conducting a line of work which is related in a special sense to all our mission fields, we believe that everything which pertains to its advancement will be of interest.

Pursuant to the call published in the REVIEW, an annual meeting of the constituency of the Washington Training College was held at Philadelphia in connection with the Atlantic Union meeting. Two meetings were held, November 15 and November 20. At the first meeting little was done other than to organize and to appoint the committees on nominations and plans. At the second meeting some time was taken in a presentation of the aims and purposes of the school, and in the work which it is now doing. Remarks were made by A. G. Daniells, H. R. Salisbury, Dr. D. H. Kress, W. W. Prescott, and others. The president of the school, H. R. Salisbury, spoke very encouragingly of the present work and future prospects of the school. He stated that the attendance is now sixty, and that the class-room space is at present taxed to its utmost. With more students coming every week, they are naturally anxious to be able to occupy the new college building, which is in process of erection, where they will have sufficient accommodations for the class work. The average age of the students now at the school is about twenty-five years. He spoke particularly of the spiritual interest in the school, stating that it was most encouraging. As the students are of mature age, and have definite plans for future work, there is naturally a solidity of religious experience which is very enjoyable. He spoke of a number of marked experiences of students who are at the school preparing for foreign work. Both Professor Salisbury and Dr. Kress spoke of the mutually free and helpful relations which exist between the Seminary and the Sanitarium. One of the most encouraging features of the work of the school was the very helpful and cordial attitude assumed toward it not only by the school workers, but by the presidents of conferences and other leading workers everywhere. The following persons were elected as trustees for the ensuing term: A. G. Daniells, H. R. Salisbury, W. W. Prescott, I. H. Evans, G. B. Thompson, K. C. Russell, G. A. Irwin, W. A. Ruble, Frederick Griggs.

The following resolutions were adopted:—

"In view of the following recommendation of the General Conference Committee held at Gland, Switzerland, in the month of May of this year, 'That we request the trustees of the Washington Training College to so change their courses of study and plans of opera-

tion as to make that institution a distinctively foreign mission training-school,' and,—

"Inasmuch as this recommendation has been acted upon by the trustees, and the change made, therefore,—

"Resolved, That we approve of the action of the trustees in making this change.

"Resolved, That the necessary legal steps be taken to change the corporate name of the Washington Training College to the Washington Foreign Mission Seminary.

"Resolved, That we amend Article IV, Section 1, of the By-laws, which reads, 'The members of the corporation shall consist of the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Chesapeake Conference of Seventh-day Adventists, the Executive Committee of the Virginia Conference of Seventh-day Adventists, the Executive Committee of the West Virginia Conference of Seventh-day Adventists, the Board of Management of the evangelical work of the Seventh-day Adventists in the District of Columbia, and Takoma Park, Md., and the Board of Trustees of the Washington Training College,' to read, 'The members of this corporation shall consist of the Executive Committee of the General Conference of Seventh-day Adventists, unincorporated, and the president of each local conference in the United States;' and further, That we amend Section 2, of Article IV, which reads, 'A quorum for the transaction of business shall consist of not less than fifteen members,' to read, 'A quorum for the transaction of business shall consist of not less than ten members.'

"In order to provide efficient workers for the great fields beyond, and since the Washington Foreign Mission Seminary is established for the training of foreign missionaries,—

"We recommend that each conference in the United States co-operate with the Seminary in encouraging suitable persons to enter the foreign missionary work, and that each conference provide yearly the expense of the training of one or more students at the Washington Foreign Mission Seminary."

It will be noticed that the constituency of the school by the adoption of these resolutions is changed. This change seemed necessary and fitting now that the school has taken on a work which is not related to any local field, but to the whole world. Elder G. A. Irwin remarked during the meeting that he considered the action of the General Conference Committee in thus establishing a school designed especially to fit workers for the foreign fields, to be one of the most important moves made by the General Conference in years. It seemed to be the feeling of all present that this school has an important work before it. FREDERICK GRIGGS.

"THOSE connected with our schools and sanitariums are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God, and will make its impression on human minds."

Principles and Methods

Right Views of Education

EVERY teacher, before he begins the work of instruction, should have some definite idea of what constitutes an education; otherwise he may work to very little purpose. The painter who would execute a beautiful picture, must have beforehand a true and clear conception of beauty in his own mind. The same may be said of the sculptor. That rude block of marble, unsightly to the eyes of other men, contains the godlike form, the symmetrical proportion, the lifelike attitude of the finished and polished statue; and the whole is as clear to his mental eye before the chisel is applied as it is to his bodily vision when the work is completed. With this perfect ideal in the mind at the outset, every stroke of the chisel has its object. Not a blow is struck, but it is guided by consummate skill; not a chip is removed, but to develop the ideal of the artist. And when the late unsightly marble, as if by miraculous power, stands out before the astonished spectator in all the perfection of beauty,—when it almost breathes and speaks,—it is to the artist but the realization of his own conception.

D. P. PAGE.

Pure Language

As teachers, one of our greatest works should be that of assisting our pupils to acquire a pure language. The habit of using pure or impure language is formed in early childhood. New words are added to the child's vocabulary as he hears them spoken. The first few years of his life he is but an echo. Then how careful parents should be to choose for their children's associates only those who use language that they are willing to hear repeated.

Let us notice some of the negative rules of the Bible, that are almost universally broken, which the child needs to be taught as he comes in contact with others.

1. Swear not at all; neither by heaven, nor by earth, nor by your head, nor by any other thing. Matt. 5:34-36; James 5:12. This forbids using "by" with various epithets to affirm a statement, also such expressions as, "Sure as I live," "Sure as I have a head," or calling on heaven to witness, or hoping God will strike dead if the thing affirmed be not true. See "Testimonies for the Church," Vol. I, page 201.

2. For every idle (meaningless) word, men shall give an account. Matt. 12:36. This includes not only light and trifling talk, but all slang phrases. These add no force to conversation, but are a result of habits unconsciously formed, and mark the user as unrefined and unchristian.

3. Lie not to one another. Col. 3:9. This is perhaps the first rule the child breaks consciously,—often the result of the severity of parent or teacher. He must be taught carefully and prayerfully the terribleness of this sin, that honesty and truthfulness may be woven together into the character. "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Ps. 101:7. "The remnant of Israel shall not . . . speak lies; neither shall a deceitful tongue be found

in their mouth." Zeph. 3:13. And of the one hundred forty-four thousand it is said, "In their mouth was found no guile."

4. "Let no corrupt communication proceed out of your mouth." Eph. 4:29. This includes all that is commonly called impure. "All uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5:4. "No . . . impure suggestion will escape the lips of him who is following Christ."—"Christ's Object Lessons," page 337.

5. "Foolish talking," let it not once be named among you. Eph. 5:4. In spite of this command, how prevalent the sin! "Girls and boys get together, and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. . . . Small talk about this young man or that girl, withers noble, devotional thoughts and feelings, and drives good and holy desires from the heart."—"Testimonies," Vol. I, page 392. There is a great work to be done to prevent talk which brings results so dire. Foolishness is bound in the heart of a child, but the rod of correction drives it away.

6. Last, but not least, I would mention criticism, or backbiting. "If thy brother shall trespass against thee, go and tell him his fault," says Christ. We are not commanded to tell it to another. Again, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. It is the spirit of self-righteousness that leads to criticism, and the one who possesses this spirit can never dwell with God. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that backbiteth not with his tongue, . . . nor taketh up a reproach against his neighbor." Ps. 15:3. Well would it be if our youth would make this rule of George Washington's their own: "If you can not speak well of a person, do not speak at all."

Finally, from the heart of every one who would perfect his language must daily ascend David's prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight. O Lord, my strength, and my redeemer." PEARL D. BASCOM.

Making the Best Use of a Short Recitation Period

THE progressive, wide-awake teacher will endeavor to avoid monotony or anything that may produce listlessness. He will invent ways to attract and secure the attention and create an interest in the subject under study, in the dull pupil. A recitation of fifteen minutes is worth infinitely more than one of twenty-five to thirty minutes if the former is conducted so as to infuse that life into the work which will secure the attention and participation of all.

This can often be accomplished by varying the exercises, avoiding a stereotyped method of recitation; for instance, a topic may be assigned to each member of the class to elucidate in the way of a lecture. If the class is large, two can explain the same topic. The class may perhaps vote as to which one gave the best presentation. I do not regard a little healthful rivalry and criticism to be hurtful if properly managed. At another

time the teacher may question the class in the old-fashioned way. Occasionally some member of the class may be appointed to teach the lesson, the teacher becoming a member of the class. This plan often works well in oral spelling and geographical exercises. If the lesson is lengthy, and the class is small, the teacher may recite in turn with the class, especially in grammar where many sentences are to be disposed of.

In arithmetic, the class may be called forward to the recitation seat and spend a few minutes in answering questions in regard to the principles involved, then each may be assigned a principle or two to elucidate by an appropriate problem, occasionally making his own problem. To make the most of limited time, each member of the class, five minutes before it is called, may be assigned work to demonstrate in the recitation.

J. SCOTT MOORE.

Thoughts for Teachers

OF the methods of the teacher who made the most impression on my life I remember but little. I only remember that the atmosphere of the school was more nearly what a church-school should be than one usually finds.

He must have been a true Christian — an optimistic one — for we all seemed to feel on our honor as to behavior and lessons. We knew that he expected only good of us. He had a kind word for, and a personal interest in, even the most unruly, and such soon forgot to live up to the reputation of "the worst boy in school."

He gave a little friendly talk the first morning, and said there would be only one rule — obey. I see more and more in that word, now. It was the test in the garden of Eden. Each morning a motto or quotation — character-building and uplifting — was on the board, sometimes Scripture texts. These we were encouraged to copy, and also to suggest others ourselves. We could repeat these after our names were called in roll.

How many teachers have met the pupil who says, "I know, but I can't tell it"? — a condition which will handicap him for life unless corrected. Special attention should be paid that one to see that in each recitation the thoughts are grasped so that in the review they can be presented in clear-cut sentences. Many, even grown persons, read, but do not see the thought expressed. Of course such reading brings no development of mind. How necessary is accuracy!

"Our thoughts are odors, and we can not seal them

So close with actions, but they will creep out,

And sensitive souls will feel and know them

To be sweet or vile, beyond a doubt."

The grandest and most responsible work in the world is that which God has committed to mothers and teachers — training his children for service.

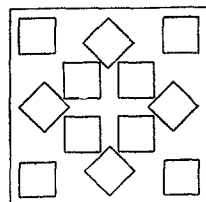
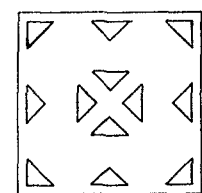
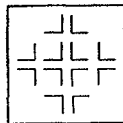
A. M. H.

"EVERY young man should go out into life with right ideals, by which he should stand if he has to die for them. That is heroism. That is manhood. That means straight, clean, upright living, which ought to be the purpose of every young man."

Methods in Primary Schools

A Device for Teaching the Multiplication Table

Nor long ago a mother came to a teacher, much grieved over the fact that her little eight-year-old girl did not have a "natural liking for arithmetic." The teacher told her that very likely the child would develop a liking for it later in life. The teacher took particular pains *not* to teach arithmetic. All books of that nature were laid aside for a time, and they began studying lines and angles. They talked about the different kinds of angles,—acute, right, and obtuse. They made them by putting their two forefingers together at different angles. They noticed that it took just two fingers each time. They drew them in different positions on the board and on paper. Right angles were made of strips of colored paper, and mounted upon cards, forming designs and borders, the number of angles used depending upon the number being studied. For example, in studying the number *two*, they would compare it with eight. They used four angles, having eight lines, arranging them on a card. Several combinations or simple arithmetic were design; for instance, two, and two, and two, and two are eight; eight less two, less two, less two are two; two taken four times are eight. How many two's in eight? One fourth of eight is what? Two fourths of eight is what? Three fourths of eight is what? These were some with stories. were added to the design as fast as new combinations were learned, until a design of twelve angles was completed.



angles or triangles, would write a page of combinations and problems. At the

close of the term she still said she did not like arithmetic, but that she "just loved to work with angles and squares."

FANNIE P. JOHNSON.

The Teacher's Opportunity

EVERY teacher may reflect, however humble or secluded be his station, that he has the opportunity of raising his school to an eminence. He may do his part toward elevating the standard of education, and sound a trumpet to the higher institutions to elevate theirs. No matter where his school is located, its naked walls may be decorated with simple ornaments, attractive to the eye, favorable to taste, and instructive to the mind; the arrangements may be such as to secure healthful postures and exercise, thorough instruction with necessary variety, well-tempered light, and the purest air that heaven affords. It may be the abode of harmony, happiness, and improvement. The best of friendships may be formed there; and the path which conducts to it, however stony or winding, may be associated in many a mind with recollections of childhood, and the loftiest conceptions of science, of man, and his Creator.

TIMOTHY DWIGHT.

Bible in the First Three Grades

"SUFFER little children to come unto me, and forbid them not." Luke 18: 16. These are Jesus' own words; he called every child. Besides calling, he took them up in his arms, and put his hands on them and blessed them. His blessing is life and health and strength.

Jesus bade Peter, "Feed my lambs." What a privilege to feed the lambs of Jesus' flock! What a privilege, parents, to have the opportunity of sending your children to the church-school, where their minds may be provided with the food that Jesus has for them. In childhood are received the most lasting impressions. How very important, then, that right impressions be made.

A lady, not of our faith, who was sending her little girl to school for the first time, and that to the church-school, too, once said to me: "I was surprised to have my little girl come home and tell me she was learning to read and write, 'God is love.' My other children never learned this in school. But how good for the first impressions to be of the Creator who made us."

To me the Bible class with the little ones has been the most interesting class. To teach God's words and works to the bright, active minds and to see the interest manifested is really inspiring. God has given us his Word as he would have us know it; and I made a practise of having the children learn their memory verses word for word as they are given. After thorough drilling in this way it is surprising how quickly they detect any error in verses which they hear repeated.

Then, too, they become very much interested to see how many verses they can learn through the year. The younger pupils not only learn to repeat them, but also to write them, and to draw pictures of things in nature of which they are reminded while learning the Bible verses.

Third-grade pupils may reproduce the

Bible story for language work. There are many devices the teacher may use in order that the verses and stories may be more vividly impressed upon the child's mind. The children are often found in the home insisting upon attention while they relate some Bible story they have learned.

"Of all the books that have been placed in the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention."—*Christian Education*, page 105.

Does it pay, parents, to send your children where they may learn more of God, and thus become workers for him? Our question will be fully answered when, in the new earth, parents greet their dear children, and the teachers again meet those for whom they have labored. Let us weary not in well doing.

MRS. PAULINE CASTLE.

Our Schools

Emmanuel Missionary College

We have now entered the third month of our college year, and our hearts are made glad day by day as we see the progress being made in the work we are undertaking. Our total enrolment in all departments now runs above one hundred, and we have an actual every-day attendance of over ninety.

Classes are organized in five years' work in Bible, running from Old Testament history, or Bible 1, as it is denominated here, to Bible 5, which is the training-class for ministers and Bible workers. In mathematics, the work covered includes practical arithmetic, commercial arithmetic, algebra (beginning and advanced), and geometry. No higher mathematics have yet been called for. In science, the work includes two classes in college physiology, chemistry, agriculture, and a practical class in physics. In language, the work ranges from grade grammar to advanced rhetoric and literature. Classes are organized in Latin, Greek, and Hebrew, with German as the only modern language being taught. In the music department, about fifteen are enrolled, with a chorus of fifty voices. In the commercial department, fourteen are enrolled for shorthand, and twenty for bookkeeping. January 1 this department will enter upon actual business and office practise, in a large room now being fitted up specially for that work. In the manual training department, there has been excellent success this year. About twenty different students have been enrolled in the carpentry division, and are, a part of the time at least, actually engaged in practical work. A new cottage is being erected for one of the teachers, buildings repaired, a new barn, forty-five by ninety feet, is about completed, a new steam plant installed in the Domestic Arts Building, and several smaller cottages are being fitted up for winter use. Four, and at times more, students are engaged in the printing division, and there is every prospect that the plant will be more than busy during the entire winter. The horticultural division has not been a success this year, so far as the production of fruit is concerned, it being a very bad year, but the vineyards and orchards are in excellent condition; and

if the Lord is pleased to grant us a good season next year, there will be a bountiful supply; as it is, however, the school has not been able to sell much fruit, but has canned practically all of it for domestic consumption. The general farm has been a decided success. One of the largest seed houses in the country has accepted a large amount of seed from this institution, and the president was complimented upon the high quality of the article. The wheat was a prize crop. In competition with other stock, the college thoroughbreds proved prize winners; and in the poultry department, no one need look further to find high-grade Barred Rocks.

It became evident early after the opening of the school that more room would be needed for students. The second floor of Advocate Building was vacated by the printing plant, and rooms were fitted up for married couples, of whom there are no less than eleven, in which either the husband or wife or both are attending school. Two sewing classes are formed, one for beginners, and one for more advanced students. It is the main purpose, in all the industrial departments, to have the work of the school performed only by students and teachers. The teachers have indeed shown themselves very willing to engage in the actual business of the school, and there is a commendable interest on the part of the students, and a willingness to lay hold of every assigned task.

There has been no marked revival effort. We rejoice to learn of the wonderful blessings the Lord is vouchsafing our sister schools. We believe those revival periods to be wonderful tokens of a loving Saviour. While there has been no special work of that kind in our college thus far, there has been indeed a steady, quiet growth in grace. The Bible classes are well filled, the religious exercises of the school well attended, and a reverent spirit is very manifest. Several have given their hearts to the Lord at our students' meetings, and we have had one baptism, Sabbath, November 16, at which five students united with the Lord by that rite. One of these is student Yoshio Tanimoto, who is eager indeed to perfect himself in a knowledge of the truth, so as to return to his native Japan and help warn that great nation of the times in which we live.

Emmanuel Missionary College extends hearty greetings to its sister schools, and we extend personal greetings to our fellow laborers.

J. G. LAMSON.

Cedar Lake (Mich.) Academy

THE Cedar Lake Academy opened September 17, with an enrolment of thirty-two, which has since increased to forty-nine, the largest in the history of the school. This does not include the primary department, which numbers twenty-three. Previously to this year the largest enrolment for any fall term was thirty-four in the academic department. This fact, considering the excellent class of students that we have this year, is very encouraging. An excellent spirit pervades nearly the entire school. A large number are here for the express purpose of fitting themselves for practical missionary work.

With few exceptions, our students are taking a great interest in their studies

and recitations, and are receiving unusually good examination standings. The improvement that some have made in this respect since last year, is due to the fact that they have been converted in the meantime. The same improvement is also noticed in their deportment.

We feel well pleased to observe the missionary spirit manifested among the students. They seem willing to do anything reasonable, helping the needy poor, distributing literature, etc. Forty-one dollars has been pledged by students to furnish the *Signs of the Times* to workers in foreign ports.

Like other schools, we have felt the movings of the Spirit of God. Some of the students have been converted since coming here, ten having been baptized. It is our desire to so plan and work that angels of God will co-operate with us in giving these youth the training that they need.

W. C. MATHEWSON.

Walla Walla College, College Place, Wash.

THE enrolment at the opening of the school was about seventy-five in the college department, and thirty-five in the normal department. The enrolment, as compared with the opening of the school last year, was about the same; but as the school began two weeks earlier, and at a time when the young people could earn the largest wages in the fruit harvest, we were surprised that we had as large an enrolment as we did. The attendance has steadily increased from the opening of the school till now, November 3, so that our present enrolment in the college is one hundred eighty-seven, and in the normal department sixty-seven. Thus we have more than doubled our enrolment in the college, and nearly so in the normal department, and still the students are coming.

We expect many more students to enter between now and the first of January. Our total enrolment is two hundred fifty-four. It lacks but ten or twelve of being as large as the entire enrolment of the last year. We confidently expect the attendance to pass the three hundred mark this year. Not only have we a large enrolment, with both dormitories filled, and the overflow from the boys' department rooming on the fourth floor of the college, but we have an excellent class of students attending the school. Most of them are here for the purpose of preparing for a place in the Lord's work.

Last Thursday was the day set apart for canvassing with the special number of the *Signs*. We laid aside, entirely, our school work, and students went out through the surrounding country, and also to Walla Walla, a city of about twenty thousand inhabitants. Nearly a dozen students went to outlying towns from twenty to fifty miles from College Place. There were between eighty and ninety students and teachers who took part in this campaign with the *Signs*.

Sabbath afternoon at our regular students' meeting we heard reports from those who had been engaged in the work, and it was indeed an interesting occasion. There was no time lost in the meeting, and many expressed their gratitude that they had the opportunity of scattering precious seeds of truth, and testified of the blessings received as they

gave themselves to the work. Students and teachers joined heartily in this effort, the teachers being the leaders of the different companies sent out. We believe that this experience will prove a great blessing to our school spiritually.

Another great cause of rejoicing is the prospect of soon having the college relieved of its heavy burden of debt. A little over a year ago a plan was devised to accomplish this end, and we can hardly realize that within two months from now the college will be free from a debt of twenty-five thousand dollars, and also free from the interest that accumulates year by year. The date set for the consummation of this plan is Jan. 15, 1908. At this time we expect to sing the song of jubilee that might have been sung some years ago if we as a people had been faithful in the work with "Christ's Object Lessons." Taking everything into consideration, we believe that this school year will be the banner year in the work of the institution.

We believe that the increased attendance in our school is due to the fact that the Lord has set his hand to finish his work in the earth,—to prepare a people that will be ready to meet him in the near future; and that this work may be accomplished, he is, by his Spirit, impressing the hearts of the young people speedily to prepare to act their part in the closing work of the message.

Earnest efforts have been put forth to raise the standard of work in all the different departments of the institution. This calls for more thorough work on the part of both teachers and students, and also for better facilities in the various departments, especially in the normal and science departments. Students who have been in the school are pleased with the work done, and have advertised the work much more than could have been done by any other means.

We see no reason why there should not be a steady growth in the character of the work done, as well as a constant increase in the attendance. In this great Northwest there are hundreds of young people who ought to be in training for our special work.

The scholarship plan makes it possible for our youth to secure the advantages of our schools, and at the same time gives them an experience that will be helpful to them in preparing to be missionaries for God. All young men and women with average ability, who have a spirit of devotion and perseverance, can earn scholarships which will entitle them to the privileges and advantages of students who pay regular rates for board, room, and tuition. There are many who could begin this work now, and thus would have ample time to earn the scholarship before the opening of the school another year.

We feel grateful to God for the many omens of good that we see in connection with our school, and for the bright prospects for the future.

While the dormitories of the college are filled, we shall make arrangements to board and room all who may come to the school. A cottage is now being prepared for the overflow from the young ladies' Home. All who are interested in attending the school can secure a calendar of the college by addressing the undersigned.

We shall be glad to hear from those who find it difficult to attend the college

on account of limited means. It may be that we can help such by giving them some work to do. Let them write, and we will be glad to plan with them.

M. E. CADY.

Opening of the Keene (Tex.) Academy

THE fourteenth session of the Keene Academy opened Wednesday, October 16. The chapel was well filled for the opening exercises. After the Scripture reading and prayer, opportunity was given for those who had spent their vacation in some branch of the Lord's cause to give an account of their experiences, and many responded. The larger number of these had been engaged in the canvassing work, while several had been doing Bible work and assisting in tent-meetings.

On account of the backwardness of the cotton crop a number of canvassers were not able to complete their deliveries in time to attend the opening. The general tenor of the testimonies showed that these students had a greater appreciation of the world's need and of our responsibility than they had ever had before.

The enrolment during the opening days showed more than fifty per cent increase over that of the same week last year. One of the most encouraging features was the large number of former students present on the opening day.

Every room in the dormitory is occupied, and the greater part of two floors at the sanitarium building.

Now at the close of the first month the enrolment is one hundred eighty-five, while the greatest number enrolled last year was one hundred sixty-five. Our desire is that, as a school, our relation to the Lord may be such that we can have as marked an increase of his blessing attending our work.

C. SORENSON.

Our School for Mexicans

We have a work here that is just as truly foreign missionary work as though it were located a thousand miles from home. The Mexican people have been kept in dense ignorance for centuries by the Catholic Church, and the rays of light we have penetrate very slowly this pall of darkness. The condition of the people in this country is, in some respects, very much better than in the old country. Their habits of thought are different from ours, invariably. Their customs are also very widely different, and the language offers a barrier that few of our people are able to overcome. Nevertheless we find among them some who are true gold. Many among them are longing for the true light, and do not hesitate to accept it when they see it. A very large per cent of them can not read or write, especially the older ones. The younger generation attend the public schools and learn English, many of them forgetting, or never learning to read, their own tongue. As a result, the language which they speak is a corruption of English and Spanish. The teachers in the public schools, as a rule, do not understand Spanish, and so can not explain the lessons to the children in a way that will enable them to grasp the idea; and as a result they linger long years in the primary grades, and seldom get beyond them. As a rule they con-

sider that a child of fourteen years is too old to attend school, and only a very small per cent of them go to school after that age.

Understanding these difficulties very fully, we saw the need of a school for the Mexican children, where they could get a training that would advance them more rapidly, and prepare them to meet the exigencies of life more intelligently.

Last year we began school with an attendance of sixteen children. The number soon increased to twenty-nine. We had children who had been in attendance at the public schools for five years, and yet were unable to take third-grade work intelligently. They could read in English a few lines, but were wholly unable to understand what they read. And as for reading in their own language, they never attempted it. After one year's work with our good books these same children were able to take a book and read in English and tell immediately in Spanish the meaning, and vice versa. They made good progress in number work and the various branches taken up in the school.

We hold our school in a building altogether unsuitable for such work. The ventilation is very poor, and the light wholly insufficient. There were great spaces in the floor, which rendered it impossible to keep the room warm.

This year we have planned a new schoolhouse, to be used as a church also. The Mexican brethren have pledged enough adobe bricks to make the walls, but we need some help. The building that we have planned will cost three hundred fifty dollars. We have about one hundred dollars, leaving two hundred fifty dollars to be raised. Our foundation is already laid, and we have the adobe bricks ready to be laid in the walls; but before this can be done, we should have some of the woodwork to put into place.

Now a word about the school and the plan we have adopted. We make a regular charge of one dollar a month for each pupil; but we can not always carry out this plan, as we frequently find parents who have several children of school age, who are unable to pay one dollar a month for each child. Many of them work for the small sum of sixteen dollars a month. These are the problems that we have to contend with, and we invite your attention to them in the hope that you may be able to help us solve them. We have told the parents that if they will pay six dollars in advance, they may have a receipt in full for the year's tuition.

This year we began the school with an attendance of fifteen. Several new ones have come in, and others have promised to come later. The desks are made of boxes that we get at the grocery store. We nail legs to them to suit the height of the pupil, and then take blocks of wood from the wood-pile and make stools for them to sit on. We have three long benches that were used for meetings in a hall at one time; these we also use for seats.

The school is held in a room that is much more unsuitable than the one we had last year, but our last year's schoolhouse was rented, and we could not get it. In the room we have this year there is one door and one window, both on the same side of the room. The hole for the stovepipe is near the door, so it will be very dark when it is so cold as to render

it necessary to close the door. We hope to have sufficient funds to complete the new building before cold weather.

This is just as truly foreign missionary work as any work we can do, and it is a great pity that it has been so long neglected. We should have schools established where we can educate young men and women for the work of spreading this great message to the world, and then send them out from there to countries that speak their own tongue, and avoid the necessity of spending years to learn a foreign language. Let us take hold of this long-neglected work with new energy, and push it forward in the strength of the Lord. Any help will be greatly appreciated. My address is Albuquerque, N. M.

J. A. LELAND.

Hildebran Industrial Academy, Hildebran, N. C.

OUR third year of school in this Southland has opened very encouragingly, and a new order of things has come in without any effort on our part.

Last year we had thirty pupils from homes not of our faith, and some months ago these patrons and the free school board proposed that they close the free school and send the children to us; and instead of paying tuition, they pay two teachers, furnish the schoolhouse and fuel.

After consulting with the academy board and with others capable of giving good advice, we accepted their proposition, and now school has opened with ninety-five enrolled, and more to follow.

We have secured the aid of Sister Rochelle Philmon, of Gainesville, Ga., and have graded the school, placing the first three grades in the primary room, the next three in another room, and the class in academic work in another room.

These arrangements exceed our fondest hopes in the working out of the details, and we have reason to expect a very successful year. We praise the Lord for overruling in the plans, and also in carrying out the same.

We would like to take occasion to say to our friends in the North that there is a great needy field here in the South; there are hundreds of places ripe for the opening of small schools, and we find the children agreeable, naturally polite, studious, easily governed, and desirable students.

J. W. BEACH.

The Takoma (D. C.) School

WE are glad to be able to report that the school being established here at Takoma Park, opened Monday morning, November 4, with fifty young people and children in attendance. Since the opening day several others have been enrolled, so that the two teachers in charge, with one assistant, have all they can do in the work of the school.

The services of Stanley Morian as principal, and Miss Sadie E. Clark, as teacher of the primary grades, have been secured. These teachers are both graduates of the South Lancaster Academy, and in addition have had considerable experience in conducting graded and church-schools. We feel pleased in being able to secure their services.

This is the youngest and smallest of the institutions being established here in

Washington. It is really more than a church-school; for while it is doing thorough work for about forty students who properly come into the grades carried by our church-schools, yet beyond this we are prepared to carry the students up to and including the twelfth grade.

In addition to the three teachers mentioned above, an instructor in vocal music will conduct classes each day, also an experienced artist will give instruction once each week in drawing. Arrangements are also being perfected for the services of an experienced teacher in sloyd work, to give instruction once each week in practical work in wood and paper sloyd.

God has richly blessed this effort from the beginning in providing a place for our children and young people where they can be separated from the influences of the worldly schools, and have the benefit of Bible instruction from consecrated teachers who love and fear the Lord.

The building also provides at present a quiet place in the chapel above for the Takoma Park church to meet for Sabbath and prayer-meeting services, and for the young people to hold their meetings. This entire enterprise, so far, has been carried forward by the united efforts of the Takoma Park church. No outside help has been solicited. Just what God has in store as the future for this school we know not, but it is the purpose of those having the work in charge to be so guided by him that whatever his design may be, his will shall be done.

We hope soon to present the readers of the REVIEW with a picture of this addition to the Washington family group, together with a report of its dedicatory exercises.

T. E. BOWEN.

Educational Work in Canton, China

WHILE it is true that every department of our work is educational, and that our principal business is to teach the people by precept and example the everlasting gospel, yet there is no more important phase of this work than that of conducting schools where the young can be trained for the service of the Master. This is no less true in China than in other fields. The conditions here, however, are somewhat different from those in Western lands. Here separate schools must be established for boys and girls.

A little over three years ago Miss Thompson opened our first girls' school in Canton. The work has been carried steadily forward, increasing in numbers and interest. During the first half of this year about sixty were enrolled. These girls come from heathen homes. Few, if any, had ever been in school before, and it was here that they obtained their first knowledge of the gospel. It is remarkable how much of the New Testament some of them can repeat from memory. Nearly all attend the Sabbath services, and a few of the girls have acted as assistant teachers in the Sabbath-school. A number of them also attend the Friday evening prayer-meeting in the chapel, and take part. You would be surprised to see how apt they are in selecting texts of Scripture to read that are appropriate to the subject dwelt upon by the leader of the meeting. Three of these girls were baptized last

June, and others are nearly ready for baptism.

This spring another girls' school was opened by Miss Vanscoy, outside the east gate, about a mile from our chapel. The room is small, but eighteen girls of a good class were in continuous attendance during the first half of the year. A Sabbath-school has been conducted regularly at the school, often as many as thirty women and girls being in attendance. There is no doubt that this is one of the most successful means of reaching the women and girls of China.

In the autumn of 1904 we opened an English and Chinese boys' school in Canton. The average attendance in the English school has been between twenty and thirty. Each student was required to pay two dollars (Mexican) a month for tuition, and board himself. One of the pupils in this department has accepted the truth and united with the church. The attendance in the Chinese department of the boys' school has been small, but this year the outlook is more promising. We hope eventually to carry on most of the work of this school in Chinese, since that is the language of the country, and the one in which they can most quickly and clearly gain a knowledge of Bible truth. It is through this language only that they will be able to proclaim the gospel to their own people.

In April, 1906, five young men came to us for special Bible instruction. A Bible school was conducted for them for four months during the first half of the year. From September until July of this year this department has been continued, with about nine in attendance. Thus far six of these young men have been baptized, and two others are nearly ready for baptism.

For the first part of 1907 the total attendance of all our schools in Canton was about one hundred twenty. How to carry on this work in a way that will glorify God is the problem that confronts us. May we have your prayers for wisdom from on high.

E. H. WILBUR.

Sheyenne River Academy, Harvey, N. D.

THE school has opened with a larger attendance from the start than ever before, and with a much better grade of students as a whole. We have an enrollment of forty-five, with forty-three in actual attendance at the middle of the second month of the school year. Forty-five crowds our building, yet we are going to place the limit this year at fifty. In so doing, we shall be obliged to cut off some who would like to come; but it is too much to ask students to crowd in closer—with us even fifty means three in all rooms, four and five in some. But the students themselves are willing to do so till another dormitory can be provided.

The spirit of industry and gentility prevails, and a live regard for the work of the message is prominent. We are, however, poorly located for much household missionary work, but correspondence is being taken up by the two Young People's Societies, together with special work with the *Signs*. I presented the matter of the Latin field training-school to the school family this week, and they voted to raise their pro-

portion for this enterprise. So the Department of Education may count on from forty to fifty dollars from the Shyenne River Academy in the course of a few weeks.

While this institution is among the least of the rapidly growing sisterhood of schools in our work, yet we feel that God continually favors us by his Spirit, and by blessing our every effort for good.

N. W. LAWRENCE.

The Tunesassa (N. Y.) School

THE Tunesassa Intermediate School is located in the southern part of Catt County, New York, on the Pennsylvania Railroad, twelve miles from Salamanca. About two years ago the New York Conference bought two hundred acres of unimproved land, and began pioneer work in building a school where our children can be given a Christian education away from the influence of the world, and close to nature.

By Nov. 19, 1906, we had completed a brick veneer building, twenty-eight by forty feet, three stories above the basement, so we thought it advisable to open school. Our largest enrolment during the year was sixteen. We opened this year September 19. Our present enrolment is seventeen, and there are enough others coming to bring our enrolment up to thirty. We had to refuse some applicants for lack of room.

The students are helping to clear the land and to put in crops, which gives them good, clear minds to grasp their lessons. At present we are building a barn, thirty-two by forty feet, with a basement, and we expect to add another dormitory in the spring. Many of our students are fitting themselves for some part in the Lord's work, for which we feel thankful. Parents seem to be awakening to the fact that their children will be lost if given a worldly education, and that is one reason our schools are full.

C. L. BOWEN.

to maintain perfect order is for each student to control himself; hence, as long as the student will control himself, he is given the privilege; but when he fails, the teacher's work begins, and he soon finds that this is not so pleasant as doing the work himself.

We have had a number of scholarships turned in by students as the result of their work in canvassing. One seventh-grade pupil sold over eight hundred dollars' worth of books in less than eight weeks' straight work, and he is not yet twenty years old. Another boy sixteen years old earned a scholarship for himself, and one for his brother also, over five hundred dollars' worth of orders being taken.

The Lord is blessing in this work, which has been in a measure neglected, and we are praying that it may be so conducted that he can continue his blessing.

G. E. JOHNSON.

Maplewood Academy, Maple Plain, Minn.

MAPLEWOOD ACADEMY opened with a larger enrolment than last year, and the attendance has continued to increase, being larger at present than it was at the same time a year ago. In fact, practically all our room available is now occupied, and there is every indication that our attendance will be larger than it was last year. As a whole, the students are a class of young people who are greatly interested in the mission work, and the majority of them have more or less definite purposes as to their future connection with this work in some capacity.

We believe that this school year will be the best in the history of our denomination, that in all our schools the Spirit of the Lord will bring a greater degree of consecration and devotion to the acquiring of an education for the work than ever before, and that there will be less purposeless effort.

H. J. SHELDON.

Meadowglade Intermediate School, Manor, Wash.

OUR school opened September 4, with an enrolment of seventy. In a very few days the enrolment had reached the limit of the capacity of the school, not only of both dormitories, but also of the schoolroom. This is three and one-half times the enrolment at the beginning of last year. From the first, our new three-story building, forty by fifty-two feet, has been crowded to the limit.

Our work is conducted on the pupil-teacher plan, all teachers taking studies in connection with their teaching work. We have, besides the principal and matron, seven student teachers, and we find that this plan, with proper supervision, brings excellent results.

The plan of discipline is for each student to control one—himself. The spirit of the school is very good, each student trying to make as good a record for himself as possible. Communication is eliminated, the ideal being for no one to disturb his neighbor's study periods.

We believe that the exhortation given by the Lord through the spirit of prophecy, "It is the duty of principal and teachers to demand perfect order and perfect discipline," is necessary in order to have a good school; and the only way

to teach next year, or in the near future, will no doubt find it helpful to come and join us in our study. Those taking this class will be expected to take practise teaching in the primary.

We shall be glad to correspond with those who desire to enter school.

A. M. WOODALL.

Notes

THE Virginia Conference is establishing a State intermediate school. It is to be located at New Market. They are erecting a large building, which is to serve for dormitories and school building.

Work on the main building of the Washington Foreign Mission Seminary is rapidly progressing. It is hoped to be able to occupy this building even before this present school year closes. Many of the students are employed upon the building.

The new academy building at Lorne Park, Ontario, Canada, is rapidly nearing completion. This school has delayed its opening this year in order that it might have the use of this building, which is to be ready for occupancy about January 1.

Mrs. P. F. Bicknell has been called to South Lancaster Academy to assist in the teaching and to act as preceptress. Sister Bicknell is a teacher of long experience, and she will be valuable help for the school at Lancaster. The large school made her services necessary.

Work on the new boys' dormitory for the Oakwood Training-school for colored students, at Huntsville, Ala., is rapidly progressing. This will be a valuable addition to the plant at Huntsville when completed, as they have been in great need of it since the burning of their boys' dormitory last year.

Walla Walla College, at College Place, Wash., is looking forward to a "day of jubilee." Arrangements are perfected by which it is expected to remove the entire debt of about twenty-five thousand dollars from the school. This happy event is expected to occur at the time of their union conference, which is to be held at that place.

Mr. and Mrs. W. E. Robbins have been called to connect with the school work in Australia. Mrs. Robbins, after her graduation from South Lancaster Academy, was connected with that school for two years as teacher and matron. During this present year she has been matron of the Washington Foreign Mission Seminary. Mr. Robbins was employed at the General Conference Office as stenographer. He is a graduate of South Lancaster Academy. We wish them all success in their new work.

At the recent meeting of the Atlantic Union Conference, held at Philadelphia, the conference was divided, and a new conference formed. The Ohio Conference was taken from the Lake Union, and was added to this new conference, as a part of it. The new conference is known as the Columbia Union. By this arrangement the Mount Vernon College is made a training-school for that union. This will give to this school a large constituency and a stronger support than it has enjoyed in the past, and augurs well for its successful future.

The Western Slope Academy

THE Western Slope Academy is located in one of the most pleasant little towns in the west, Palisade, Colo.

This academy opened Wednesday, Oct. 2, 1907, with fifty bright young people and children.

The school board has done all that is necessary to make the building, seats, and surroundings comfortable. And the desire of the teachers is to teach and impress the principles of Christian education upon the minds of the pupils until the image of God is restored in the soul. We expect to hold up before our students the importance of a special training that will quickly prepare them to help carry this message to the world in this generation.

We have made some changes in the books, and we expect to use only the text-books that are recommended by the educational convention. We are desirous of having our school on a higher plane year after year. This year we have grades from one to ten, and higher work can be obtained if desired.

We have arranged to have a class in Christian education, and before the close of the year we will take up "methods," so any one in the conference who expects

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN, - - - - - *Chairman*
MATILDA ERICKSON, - - - - - *Secretary*

Temporary Address, College View, Neb.

Questions for Church Elders

1. Do you pray and work especially for the lambs of your flock?
2. Have you followed the instruction in "Testimonies," Vol. VI, page 435, concerning the overseers of the church?
3. Have you called special attention to the Report of the Young People's Convention, the Missionary Volunteer Reading Course, and the Membership of Attainment?
4. Have you sought the co-operation of your conference secretary of young people's work, in helping you to solve your problems?
5. Will you do all you can to get your young people to observe the Morning Watch?

M. E. K.

The Morning Watch Calendar

It is a most hopeful sign of a revival of spiritual life among our young people that so many are interested in systematic Bible study and prayer. Last year there were calls for more than two thousand copies of the Morning Watch Calendar published by the Central Union Conference. A calendar for the year 1908 is being published by the General Conference Missionary Volunteer Department, and will soon be ready for distribution.

The essentials of Christian growth are three: "Search the Scriptures"—FOOD; "Pray without ceasing"—BREATH; "Go work to-day in my vineyard"—EXERCISE.

To assist individuals in the formation of the habit of daily Bible study and prayer, this Morning Watch Calendar is prepared. Aside from giving a text of Scripture for every day in the year, suggestions are made of subjects for special prayer, and references are given for supplementary reading in the spirit of prophecy, for those who can do it.

What is the Morning Watch? It is commonly understood to mean the spending of at least the first half-hour of each day in personal, devotional Bible study and prayer. The value of such a habit, and the great blessings of spiritual uplift and power coming to the soul as a result of it, can hardly be overestimated. Can you visit with God for thirty minutes every day? Can you afford not to? Jesus said, "The words that I speak unto you, they are spirit, and they are life." And secret prayer, we know, is the life of the soul.

If we succeed in our Christian life, we must plan for it, and "take time to be holy." As some one has said, "Without doubt our failure to prevail with man and against evil in the world during the day is too often due to our more fundamental failure to prevail with God at the beginning of the day." We are living in a time above all times when we must have a direct connection with Heaven. We must make strenuous efforts to form fixed habits of Bible study and prayer. What better can we do than

to covenant with God to devote to him the best hour of all the day, an hour when the soul is in its most receptive mood, and before we go forth to the day's work, with its conflicts and temptations? Then we can say with Isaiah, "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Isa. 50:4), and with David, "In the morning will I order my prayer unto thee, and will keep watch." Ps. 5:3, R. V.

Let every one who desires to take up this plan send to his conference secretary of the young people's work for this beautiful and useful calendar. The price is six cents. Stamps will be received. Order at once, that you may begin on the first day of the new year.

M. E. K.

A Good Report

WHEN the word "report" is mentioned, referring to the proceedings of a council or convention, people usually think of it as something dry and uninteresting. This is not true of all reports by any means. There is nothing at all dry or uninteresting about the report of the Sabbath-school and Young People's Convention held last summer. It is printed with large type, has many sub-heads, and treats of living issues confronting every individual, home, and church in our denomination. It will be our text-book on young people's work for quite a while to come. The Lord has surely set his hand to fulfil the prophecy of the message of Elijah. Shall we all have a part in it? A twenty-five-cent report for ten cents! Order of your tract society or publishing house. Every worker should carry a few for distribution among the people. One minister at the Atlantic Union Conference took ten along to use in arousing an interest in this important work.

M. E. K.

NOTICES AND APPOINTMENTS

British Columbia Conference, Attention!

OWING to a misunderstanding in some parts of the field in reference to other meetings, we have been obliged to change the date of our annual meeting in British Columbia from December 27-31 to January 17-21. We will ask all our brethren to make a careful note of this change. We have also written to the churches and scattered Sabbath-keepers as far as possible.

E. L. STEWART,
President.

Manitoba, Notice!

THE fifth annual session of the Manitoba Conference of Seventh-day Adventists will be held at the Northwestern Training-school, Portage la Prairie, Manitoba, December 27-31. The first meeting will convene at seven o'clock Friday evening.

At this session all the regular conference officers will be elected, including trustees for the legal part, and such other business will receive attention as may properly come before the delegates.

Each church is entitled to one delegate without respect to numbers, and to one delegate to every seven members or fraction thereof. We hope also to see representatives from the various companies and isolated Sabbath-keepers. Let each church attend at once to the election of its delegates, and forward the credentials of the same to the conference secretary.

W. M. ADAMS, *President.*

Canvassers' Institute

THE canvassers' institute for North Carolina will be held at Hildebran, beginning at 7 P. M., December 17, and continuing till Jan. 12, 1908.

All those planning to engage in the canvassing work in this conference the coming season should by all means attend this institute. Shall we have your co-operation? We pray that we may. My address is Gastonia, N. C.

HORACE G. MILLER, *State Agent.*

North Dakota Conference Association

THE annual meeting of the North Dakota Conference Association will be held in connection with the Seventh-day Adventist conference at Harvey, N. D., Dec. 25-29, 1907. The first meeting of the association will be held Thursday, Dec. 26, 1907, at 10 A. M.

All accredited delegates to the conference are members of the association, and should be present at this meeting.

J. G. WALKER,
Chairman of Board of Trustees.

North Dakota Annual Conference

THE annual conference of the Seventh-day Adventists of North Dakota will be held at Harvey, N. D., December 25-29, 1907. We hope the elders of churches will see that delegates are appointed and the names of the same sent to Elder A. E. Doering, conference secretary. The ratio of representation is one delegate for the organization, and one additional delegate to every ten members. The elder, by virtue of his office, is always a delegate.

We hope to see each of the churches fully represented, and all the delegates present for the first meeting, at 7:30 P. M., Wednesday, December 25.

J. G. WALKER, *President.*

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

Conditions

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper *must send with their advertisement satisfactory written recommendation.* Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

FOR SALE.—An unimproved farm of 160 acres located 2½ miles from Yuma, Colo. For particulars, address C. W. Carr, Yuma, Colo.

WANTED.—Men to work in a shingle mill and in woods in Missaukee County, Mich. Steady work for several years. Address L. M. Richards, Moorestown, Mich.

WANTED.—A conscientious Seventh-day Adventist housekeeper, in family of four. Good wages to the right person. Reference furnished if desired. Address D. V. Eastman, Gothenburg, Neb.

WANTED.—A church-school teacher, to teach a family school, who can carry the sixth grade, at Spencer, Iowa; would like one who can teach shorthand and typewriting. Address Archie Hilliard, Spencer, Iowa.

WANTED.—A competent Seventh-day Adventist cook for the sanitarium at Chamberlain, S. D.; \$40 to \$50 a month, and expenses, will be given if everything is satisfactory. Address Sanitarium, Chamberlain, S. D.

WANTED AT ONCE.—For the new Long Beach (Cal.) Sanitarium, a number of first-class Seventh-day Adventist men and women graduate nurses; also one lady head nurse. Address Dr. Abbie Winegar-Simpson, Long Beach, Cal.

FOR SALE CHEAP.—Twenty-acre fruit farm, 2 miles from Graysville, Tenn., home of Southern Training-school. Good pike road. Twelve hundred bearing peach-trees; other fruit in abundance. Healthful location; good water. Address William Brickey, Graysville, Tenn.

FOR SALE.—Kornoil—the pure oil extracted mechanically from grains of corn. It is a natural human food oil, highly nutritious, and highly recommended for all cooking purposes. Requires one third less than other oils. Five gallons, \$4.00; 10 gallons, \$7.50. Low freight rates. We do not sell cottonseed oil. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Change of Address

The present address of Elder O. S. Hadley, Ida V. Hadley, and Mrs. A. A. Bousach is 712 East Eleventh St., Indianapolis, Ind.

Addresses Wanted

The clerk of the Cincinnati Seventh-day Adventist church desires the addresses of the following-named persons: Charlotte Sales, Earl Spencer, Anna Carr, and Stephen Sharp. Address Laura Meader, 1109 Pendleton St., Cincinnati, Ohio.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:—

Mrs. J. E. Youmans, Mainard, Mo., tracts.
Jennie Drury, Carterville, Ill., *Signs, Watchman, Life and Health*.

C. F. Volz, R. F. D. 3, Lexington, Ind., *Signs, Watchman*, and tracts.

Charles Downey, Rock Hall, Md., *Signs, Watchman, Instructor, Little Friend*.

E. W. Carey, Luray, S. C., *Signs, Watchman, Instructor, Life and Health, Little Friend*.

Mrs. D. A. Fitch, Glendale, Cal., a continuous supply of health and other literature suitable for rack work.

Mrs. H. T. Moor, 1600 Fifteenth St., North, Birmingham, Ala., sends thanks for literature received, and requests a continuous supply for several months.

J. F. McIntyre, R. F. D. 4, Carthage, Mo., Care of S. J. Casteel, *Signs, Watchman, Liberty*, and tracts on the Sabbath question. Send to this place for two weeks only.

Brother James Harvey, of 763 Jackson St., Station D, Oakland, Cal., desires a much larger supply of *Signs, Watchman, Life and Health* and *Liberty* than he has been re-

ceiving. Can use them to excellent advantage among interested readers as well as in rack distribution in and around Oakland.

Tillie Stiller, Room 4, 261 West Second St., Pomona, Cal., *Signs, Watchman, Life and Health, Liberty*, and tracts in English and foreign languages, especially Spanish; a continuous supply desired.

W. E. Carter, Elizabeth City, N. C., thanks those who have been sending literature, but does not wish any more at present.

Obituaries

MUNN.—Died at the home of her parents, Brother and Sister Bennie Munn, at Perkins, Mich., Sept. 24, 1907, of whooping-cough, Bernice Munn. For almost two years she was a comfort and blessing in her home. Our brother and sister are looking for a soon-coming Saviour, who will bring forth their precious treasure in the bloom of immortality. Comforting words were spoken to the bereaved parents from John 5: 26-29, and other scriptures. R. J. BELLOWES.

SEDGWICK.—Died at her home near Stevensville, Mont., Mrs. Mary Sedgwick, aged 76 years. Early in life she joined the Baptist Church; later, she became a First-day Adventist, and some years after this she heard and accepted the truths of the third angel's message. She was one of the first to take a stand for the truth in Stevensville, and was ever faithful. She leaves a husband and four children to mourn their loss. Words of comfort were spoken to a large audience from Isa. 61: 1-3. W. F. MARTIN.

CURTIS.—Died in Topsham, Maine, Sept. 21, 1907, my dear mother, Mercy A. Curtis, aged 88 years and 11 months. She with my father accepted the Adventist faith in 1843; they were firm till the end of life. They were among the first to embrace the Sabbath, and will be remembered by the early believers who are still living. She leaves a son and a daughter to mourn their loss. A mother in Israel has fallen. The funeral service was conducted by Elder Turner (Baptist), remarks being based on the fourteenth chapter of John. FANNIE R. CURTIS.

MILLICAN.—Died near McKinney, Tex., Nov. 19, 1907, F. M. Millican, aged just 72 years. At an early age he was converted, and joined the Missionary Baptist Church; he was loyal and true to his belief. About twenty-five years ago he accepted the third angel's message, and he and his wife united with the Plano church. Eight years ago he became a charter member of a small church, with which he held his membership at the time of his death. Words of comfort were spoken by Rev. Dr. E. E. King, from the fourth chapter of Hebrews. J. T. MILLICAN.

MAY.—Died at Ochelata, I. T., Oct. 31, 1907, of malaria fever, Miss Jessie Editha May, aged 24 years, 4 months, and 18 days. She was baptized when eight years old. She was very fond of Bible study. She was graduated early from the Kansas City schools, and spent some time in teaching. She also became a teacher of music. In all her teaching her one aim was to spread the truths of the third angel's message. She spent the winter of 1906-07 in Canada, where she taught a successful church-school among the Indians on Dr. Hill's Reservation. This summer she went to Ochelata, where her family had moved, and there she succeeded in organizing a church-school of over thirty pupils. These pupils were all strangers to present truth, and she hoped through them to prepare the way for a series of meetings some time this winter. It was while here at her post of duty, working even beyond her strength, that she succumbed to the fever. Sister May was a faithful member and worker in the Kansas City (Kan.) Seventh-day Ad-

ventist church. Her faithfulness was rewarded by seeing her father, mother, and two brothers accept the light of present truth. The funeral was held in Ochelata. Words of comfort were spoken by the writer from 1 Thess. 4: 13. The interment was made in the Ramona Cemetery. F. C. CLARK.

MITCHELL.—Died at the home of her parents in Dayton, Ohio, Nov. 5, 1907, after a severe illness of two years, Loretta May Mitchell, in her twenty-eighth year. She became a Christian when ten years of age, and united with the Dayton church in the fall of 1896. She suffered severely during her protracted illness, but bore it without a murmur. She loved to hear the Word of God read, and expressed herself as perfectly resigned. She fell asleep with a bright hope of a glorious resurrection. The funeral service was conducted by the writer, assisted by Elder J. G. Wood; text, John 11: 25. W. E. FREDERICK.

PIERCE.—Died at Bangor, Mich., Nov. 6, 1907, Mrs. Mary Pierce, wife of W. R. Pierce. The cause of death was convulsions with other complications. Sister Pierce was born in England, Jan. 27, 1844. When two years of age, she came to America with her parents. Wisconsin was her home until a few years ago, when she with her husband moved to Bangor, Mich. Thirteen years ago, Sister Pierce, as a result of the camp-meeting at Portage, united with the Pardeeville Seventh-day Adventist church. She was a faithful member of the Bangor (Mich.) church at the time of her death. Her bereaved companion, two sons, and a brother are left to mourn their sad loss. Services were conducted by the writer. The remains were interred in the cemetery at her old home, Wyocena, Wis. R. T. DOWSETT.

BOMER.—Died at Hotchkiss, Colo., Nov. 6, 1907, of a complication of diseases, Mrs. Louisa Bomer, aged 72 years, 4 months, and 23 days. She was of a modest and retiring disposition, and delighted in deeds of kindness. Although sick for several months, she was patient and faithful till the last. Her death is mourned by a husband, three sons, two daughters, thirteen grandchildren, and one great-grandchild, besides other relatives and friends; but we mourn not as those who have no hope. Elder States conducted the funeral service. NELLIE A. BARNES.

BOLTON.—Died Nov. 14, 1907, Usand Della Barrett Bolton, aged 39 years, 6 months, and 8 days. She was born in Keokuk County, Iowa; came to Kansas with her parents, Phillip and Lucy Barrett, in November, 1869; moved to Oklahoma May 5, 1893. Sister Bolton was a member of the Seventh-day Adventist church at Star, Okla., at the time of her death. She was a strong believer in the third angel's message, and died in bright hope of a part in the first resurrection. She leaves a husband, father, mother, two brothers, and five sisters. Words of comfort were spoken by the writer from 2 Sam. 14: 14. W. S. LOWRY.

(Kansas Worker, please copy)

HAWKINS.—Died at her home in Pat-chogue, Long Island, N. Y., Sept. 18, 1907, Sarah Catharine Hawkins, aged 53 years and eleven months. In the summer of 1903, through the instruction of Brother Rice, she heard and accepted the truths of the third angel's message, and in the summer of 1904, at the close of a series of tent-meetings conducted by Elder L. H. Proctor, assisted by the writer, at Sayville, she was baptized in the waters of the Great South Bay, and became a charter member of the Sayville Seventh-day Adventist church, where she remained faithful until her death. Her patient, unselfish, devoted Christian life won for her many friends, who, with her bereaved husband and relatives, deeply mourn their loss. The funeral service was conducted by the writer at the summer home of her sister, Mrs. J. Delle Wilson, words of comfort being spoken from 1 Cor. 15: 26. J. A. WOOD.



WASHINGTON, D. C., DECEMBER 12, 1907

W. W. PRESCOTT
C. M. SNOW
W. A. SPICER

EDITOR
ASSOCIATE EDITORS

FROM a notice received too late for insertion in this issue of the REVIEW, we learn that a workers' convention will be held in New York City, December 23-29, for the joint benefit of the workers in the Greater New York and New Jersey Conferences. A full statement will appear next week.

NEXT Sabbath the week of prayer begins. It should be a week of blessing to all, and should bring reviving power into every department of our work. The power of the Holy Spirit awaits our demand and reception. Let us ask and receive, and consecrate all our powers to service. Take time to pray.

THE editor is indebted to Brother C. T. Everson, of Rome, Italy, for a copy of the first number of a new periodical in the Italian language, with the name *L'ultimo Messaggio* (The Last Message). This paper is a quarterly of sixteen pages, illustrated, and printed in large, clear type. We welcome this latest messenger of truth, and hope that it will reach many with the good news of the kingdom.

WE learn from the *Missionary Worker*, of London, that the new estate secured for the British Union headquarters, and the school, publishing, and food factory buildings upon it, were dedicated with appropriate services October 28. It was announced at the dedication that a lady, not a Sabbath-keeper, but interested in our work, had given eight hundred pounds (nearly four thousand dollars) to the building enterprise.

MANY are planning to do a good work with the "Our Truth" number of the *Youth's Instructor*. Every effort put forth to circulate this issue is a direct response to the Saviour's admonition to his followers to make known "this gospel of the kingdom" in all the world for a witness unto all nations. Every such effort hastens the closing of the work, and brings heaven nearer. This number is filled with the truth for this time, will attract the attention of the people, press home the message it bears, and can preach where, often, the living preacher can not go. More than that, it pays well in a material way for the efforts put forth to sell it from house to house. Write this Office for particulars.

ONE good brother in the State of New York was so much pleased with the current issue of *Liberty* that he sent sixty dollars in cash for a supply, saying that it contained a message that ought to go to every man in the United States, and that he wanted to do what he could to extend the circulation of this number. He promised to duplicate his order in the near future. We should be glad to hear from many others who may desire to engage in this same work.

ELDER I. H. EVANS, the treasurer of the General Conference, starts this week on a trip to the West Indies, Panama, and Cuba. Brother Evans will attend the South Caribbean Conference and a meeting of the West Indian Union Conference Committee at Trinidad, after which he will go to Panama to be present at the session of the West Caribbean Conference, and then he will attend the Jamaica Conference. On his way back to the States he will spend a little time with the workers in Cuba. This program of work will occupy about two months. We shall expect to receive reports from Brother Evans of the different meetings in these fields.

It will be time profitably spent if our readers carefully study the outlined description of the December number of *Life and Health* and the last issue of *Liberty*, found on the second page of this issue. It will be readily observed that these issues are filled with very important matter, and that they deserve to be widely circulated. They are yielding many of our agents who are selling single copies a net profit of from three and a half to seven dollars a day. Let all who have never tried this line of profitable missionary work, order a liberal supply, and share in the refreshing that always accompanies soliciting for these journals. A canvass for each will be sent on request. The work is easy, pleasant, and in every way profitable.

SOUTH LANCASTER ACADEMY suffered during this past week from a fire, which was confined largely to the north wing of the main academy building. It is not known how the fire began, but it is thought to have caught from the heating plant which is in the basement. While the injury to the building is considerable, yet it is covered by insurance, so that it is hoped that no financial loss will result to the school. The fire-extinguishers and other apparatus provided by the school for fighting fire, together with the heroic work of the students, many of whom had been drilled in a fire company at the school, seem to have prevented the entire loss of the building. The local fire companies of the village

rendered most valuable help. The chapel exercises, which were in the nature of a praise service, were held that morning in the church. Even though it is inconvenienced during the repair of the building, the school will proceed with its regular work.

"The Morning Cometh"

THE latest special issue of *The Watchman* has for its key-note, "The morning cometh," and is devoted to the presentation of the truths which naturally cluster about "that blessed hope," and which constitute the fundamental features of the third angel's message. This number is printed in colors, and is attractive in appearance. The leading articles are the following:—

The Messages of Revelation 14, Geo. I. Butler; The Kingdom of Christ, Mrs. E. G. White; "The Morning Cometh," L. A. Smith; Armageddon, P. T. Magan; Immortality through Christ, J. S. Washburn; Christ and the Sabbath, K. C. Russell; Peace or War, Which, C. P. Bollman; The Last Generation, S. N. Haskell; The World-Wide Missionary Movement as a Sign of the End, W. A. Spicer; The Millennium, or Order of Events in the Judgment, R. W. Parmele; An Important Work in Heaven, G. B. Thompson.

Besides these there are a number of poems and short articles, and also some special features. The retail price of this issue is ten cents, with liberal reduction to agents. Orders may be placed through the usual channels. We hope this special may have the large circulation which it deserves.

A Day of Fasting and Prayer

It was announced in last week's REVIEW that it seemed best to such of the General Conference Committee as could get together, to appoint the first Sabbath of the week of prayer as a day of fasting for our people. We are sorry that this decision was not made earlier, so that more might have been said about it, and that all might have given it more thought. We have sent a letter to all our ministers and church elders, giving a number of reasons why our people should at this time seek the Lord with solemn fasting and earnest prayer. It was intended that this letter should be read in all the churches Sabbath, December 7. But fearing that it may not have reached the churches more remote from our office, it is thought best to publish the greater part of it in this number of the REVIEW, and it will be found on the sixth page. We request all to give this matter earnest, prayerful consideration. The object of fasting and prayer is to express to our merciful Father in heaven our sense of our great needs, and our great desire for help. When this expression is made by us, we shall gladly receive and rightly use the help given. A. G. DANIELLS.